The Way of a Man

CHARLES BAYARD MITCHELL

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THE WAY OF A MAN

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By

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Contents

I.	A Man's Style,	7
II.	A Man's Body,	22
III.	A Man's Mind,	40
IV.	A Man's Heart,	55
V.	A Man's Soul,	67
VI.	A Man's Amusement	81
VII.	A Man's Work	99
VIII.	A Man's Temptation	115
IX.	A Man's Vote,	135
X.	A Man's Maiden,	153
XI.	A Man's Wife,	165
XII.	A Man's Life,	184
XIII.	A Man's Religion,	199
XIV.	A Man's Eternity,	215

A Man's Style

I DO not wonder that those disciples of Jesus wondered what sort of a man was He, who, by His commanding voice, could still the troubled waves.

Surely a new style of man had come to Galilee who could rebuke the winds and the sea and command their obedience. No other such man has ever walked on water as on solid ground. He was unique—a man apart from all others. And yet every man is unique. No two are alike. Each has his own style. I heard a young man say of another young fellow, "I do n't like his style." I overheard a merchant explain to a friend that he had turned away a certain applicant for a situation because he did not like his style. We all understand what that word "style" means in this connection, better than we can define it. Style must include all the outward

appearance, which is characteristic of the man. It includes his mode of speech, dress, gait, his manner of action. It is the general impression his personality makes on those who meet him. If one's style is in any way related to his success, we may well take a little time to consider it.

At first blush one may say: "I am what I am, and there is no helping it. People can like me or not; I can not help it and do not care. God made me and I am not responsible." Now there are two mistakes in that last short statement. God did not make you, and you do care. It is true God gives us our being, but we build our own character. God gives us the raw materials, and we do the rest. We blame God for much of which He is innocent. He is not responsible for what we make out of ourselves. He is responsible that we are. We are responsible for what we are. And then you do care what impression you make upon your fellows. You are not wholly lost to pride. I have seen a colored life-prisoner work more rapidly and dexterously

because he saw me looking on, and he wanted me to think well of his skill and swiftness. We are all building our own life, and want others to think well of our output.

A man's style depends upon several things. His clothing is a part of his style, for there is revelation of character in one's very attire. Sometimes so small a thing as a bit of jewelry or a necktie will tell more than we ever suspected. It is but the recognition of the influence which honesty ought to have in the control of a life, to say that we should dress our bodies according to our means.

In this matter, honesty is involved. Many a man proclaims his dishonesty in his clothes. He is wearing garments which all may know he is not able to pay for; that he dresses far beyond his station in life. He seeks to appear what he is not. His very coat may proclaim him a liar and a thief. Not only should we clothe ourselves according to our ability, but according to our age. Garments, appropriate to

youth, when worn by age, proclaim the wearer a fool. Old men, tricked up of the devil to look young, deceive no one, and only proclaim aloud that they are both vain and weak.

It goes also without saying that we are to be clothed according to our work, and that when one appears in his best clothes to perform his soiling work, he is disclosing both his improvidence and vanity.

I was not surprised to hear of the sad outcome of a marriage I once solemnized, because the young groom had no more self-respect nor regard for his little bride than to come to his wedding in soiled garments and dirty hands. He had better clothes, but remarked: "What difference does it make? You are married just the same, and I do not care how I look."

A judge once thought an Irish witness was insolent who replied, when the judge reproved him for coming into court in his soiled working clothes, "I am as well dressed as your honor." But the witness was right, and the judge saw it, when Pat

added, "You have on your working clothes, and so have I."

I have said enough, I am sure, to make clear what I mean when I say that character is disclosed in our attire.

A man's voice is part of his style. Each voice has its own peculiar timber. Character speaks in the tones of the voice. We form our opinion of those with whom we talk over the telephone, even though we may never have seen them. The voice is one of the surest indications of culture, or the lack of it.

I remember once in a hotel elevator hearing one of the most harsh and raucous voices I ever heard coming from a human throat. It suggested coarseness and vulgarity in every tone. I turned to see who was talking, and was not surprised to learn that the voice was that of the then champion prize-fighter of the world.

On another occasion, one morning in a hotel dining room, I heard away across the room the harsh and profane voice of a man speaking to his waiter. I turned to

discover that the man speaking was the then notorious infidel-lecturer who was advertised to speak in the city that night.

I am told that the blind judge character by the voices of those with whom they converse. While it is true that each voice is distinct from other voices, having a quality all its own, it is equally true that one may cultivate a pleasing voice by growing an attractive and genial spirit.

It is also true that one's language is a part of one's style. Speech is as tell-tale as dress or voice. We all make mistakes in the use even of our mother-tongue; but there are certain bold and apparent errors of speech which betoken ignorance. Diamonds and velvets have no power to proclaim a woman to be a lady of refinement when she speaks of "having saw" anything. There are people who lavish money and time on their personal appearance, hoping thereby to pass for people of importance, who betray by their speech that they are essentially ignorant, if not positively vulgar.

I once was attracted to a handsome old

couple, richly clad, seated at a hotel table near my own. I was considering who they might be; for surely, I thought, he is some man of note. I lost all curiosity concerning them when I overheard the man say to the woman: "Them biled potatoes is fine. Have some." One may spend thousands of dollars in the effort to appear worthy of the regard of the cultured and refined, by rich apparel and costly mansion, who betrays his utter ignorance and vulgarity as soon as he opens his mouth to speak. There are women who would feel disgraced if seen in a gown of last year's style, whose speech is marked by error and slang. A man may be faultlessly attired and in possession of millions, and yet by the coarseness of his language publish his inferiority. A United States senator from a Western State once said to a gentleman who had been expressing his regret that the senator had not been present at a gathering the night before, and that, if it had been known that he was slightly indisposed and stayed away on that account,

he could have had a carriage sent for him, spoke up and said, "If I had knowed I could have rode, I would have went."

The way a man has of meeting strangers or friends, betrays his style. You can rightly judge a man by the way he shakes hands. There is character in a handshake. You have met men who, when they have grasped you by the hand, have hooked you to their hearts. Let some man but lay his hand on your shoulder, or run his thumb through your button-hole, and you are his for time and eternity. A keen judge of human nature can judge a man at once and correctly by the way he comes in contact with his fellow-men. There is something in one's method of human approach which either attracts or repels. It is difficult to explain just what it is, but we feel it, and we say, "I like his style," or, "I do not like his style."

I feel sure you will agree with me when I say that a man's style is affected by his self-respect. Ease of manner is due to courteous self-possession. There is such a

thing as a divine self-respect. Awkwardness is often due to self-depreciation. Diffidence is the result of self-discount. The world is apt to take one at his own self-valuation. Discount yourself, and so will others. Self-poise is a vital asset in life. A mean and low estimate of yourself may be due to your own superior knowledge of the subject. And that fact will then disclose itself in a deprecatory and apologetic manner. So likely is this to happen that I have known people, conscious of their own diffidence, who have boldly plunged to the opposite extreme, and have made the impression that they were haughty and proud. They were not. They were trembling while they lifted their heads so proudly.

Self-confidence must not be confounded with self-conceit. Confidence in one's self is one of the fundamental qualities in the character of a lady or gentleman. La Rochefoucauld said: "There is a kind of elevation which does not depend upon fortune. It is a certain air which distinguishes us, and seems to destine us for

great things; it is the price we imperceptibly set on ourselves. By this quality we usurp the deference of other men; and it places us above them, more than birth, dignity, or even merit."

Self-conceit is a different thing from self-reliance. The former is to be stifled; the latter to be encouraged in every life. Louis Kossuth spoke wisely when he said, "Humility is the part of wisdom, and is most becoming in men; but let no one discourage self-reliance; it is the greatest quality of true manliness."

He who has no self-confidence is universally condemned. God pity the man who always gets his opinions from others, and never knows what position to take on any public question until he has read his morning paper. Your whole style will be affected by the degree of respect you have for yourself.

A man's style is affected by his self-control. It depends largely on the grip he has on his own appetites and passions.

The most important attribute of any

man, as a moral being, is the faculty of self-control. In the supremacy of self-control consists one of the perfections of the ideal man. Not to be impulsive, not to be spurred hither and thither by each desire that in turn comes uppermost; but to be self-contained, self-balanced, governed by the joint decision of the feelings in council assembled, before which every action shall have been fully debated and calmly determined—that it is which is the product of a moral education, worth more than all the diamonds which ever gleamed on royal tiara.

And then, a kindly spirit will affect the style of a man. There is no rule like the "Golden Rule" for producing a gentle and kindly spirit. The secret of the popularity of the world's best loved idols lies in the fact that they loved and helped their fellow-men.

Lincoln will always be loved. Florence Nightingale will always be loved. Jesus will ever grip the hearts of humanity, because He, and those most like Him, have lived for others, and not for self.

This kindly spirit of which I am now speaking avoids giving pain. A person of fine tact and fiber never sees personal deformities and blemishes. A cripple said he could classify his friends as to their manner and breeding by drawing a line between those who asked him how it happened and those who made him forget his misfortune.

If I know what a gentleman is, he is this: He is one free from arrogance and anything like self-assertion; he has consideration for the feelings of others; he is so secure in his own position that he is always unpretentious, feeling that he can not do an ungentlemanly act. He is as courteous and kind in manner to one man as to another. He regards no man as his inferior.

The value of all this I have been saying appears in the light of the fact that a man's style determines the degree and character of his success in life. Good manners is not a weakness. It is a great strength. There is an indefinable power in good manners which unconsciously, irre-

sistibly, and instantaneously wins admiration. The pleasing address, the winning manner, immediately unlocks doors and opens hearts.

The best passport to the best society which a man can have, next to a clean character, is the possession of fine manners. We can not overvalue appearance. We are judged by our looks. A wise merchant once said that if he were out of employment, looking for a situation, and only had one dollar left, he would spend that dollar in improving his personal appearance. To look prosperous is half the battle.

Samuel Johnson once said: "The difference between a well-bred and an ill-bred man is this: One immediately attracts your liking, the other your aversion. You love one until you find reason to hate him; you hate the other until you find reason to love him."

It is well known in business that there are men who repel by their manner even though they are known to be trustworthy. They are shunned whenever possible, while

audience is given to others with more agreeable personality. Let two men of equal ability apply for the same place, and the better mannered one will get the job. The man with a fine manner has a rich capital.

The head of the greatest grocery firm in New York will confess that his great business grew because he was known as one who treated every one with equal courtesy and kindness. Bankers will tell you that nothing except downright honesty contributes more toward success in banking than a pleasing style.

I know two comparatively young men, who, occupying two of the finest banking situations in the two largest cities in this country, owe their fine prosperity to their possession of a style which is pleasing and captivating to an almost hypnotic extent.

The president of the Chemical National Bank of New York once said: "If I could command the speech of twenty nations, I would preach politeness in them all. It is the Aladdin's lamp of success. I do not speak idly in praise of politeness; for out

of the experience of fifty-six years in the banking business, it has been borne in upon me almost daily that courtesy is one of the prime factors in the building up of every career. It is the 'hall mark' of the Christian gentleman and of the keen man of affairs."

I close by saying that the true gentleman is something more than a boor, veneered with the manners of society. The observance of social laws laid down in any "blue-book" or "red-book" can never make a true gentleman. But the observance of the laws laid down in the Good Book will make the poorest and humblest become the noblest of earth's princes.

For, after all, the true basis of good manners is good character. The true Christian is always the true gentleman. Judged by "*Ladies' Home Journal* manners," Abraham Lincoln might be considered quite uncouth and rude. But judged by the standards of true religion, he was the noblest gentleman who ever occupied the Presidential chair! The best style of man is God's style of man!

A Man's Body

Jesus Christ held the human body in such high esteem that when He talked about it to His disciples, they thought He was speaking of the great temple on Mount Moriah. Jesus had just driven out the buyers and sellers from the temple. They had fled more from the indignation in His eyes than from the whip in His hands. The Jews wanted afterwards to know of Him by what right He drove out the traders from the temple, and what sign could He give to them that He had divine authority. It was then that He foretold the death and resurrection of His human body, referring to it as a temple. They quite naturally concluded that He referred to the temple building. But Jesus referred to His human body, which is a far finer thing than ever was reared by human hands.

Even Solomon's temple or the temple of Diana at Ephesus was not to be compared in real grandeur to the temple of the human soul. Jesus taught that the temples built by human hands would some day fall, never to rise again. But the temple of the soul, the human body, would rise again in a glorified form and exist forever.

Every one of us is apt to make one of two mistakes about the human body. We may either underestimate or overestimate its value.

There are several classes who underestimate the value of the body. One class is composed of those who place all emphasis on the mental and spiritual. They all but despise the claims of the body. There are students who almost starve their bodies in order to give all their time to the cultivation of their minds. They violate all the laws of health. They do not eat sufficient nourishing food. They take little, if any, exercise. They do not take enough sleep. They do not realize how important it is to have a sound body for a sound mind. Mind

being the all-important item in life, the poor body is neglected, and too often a useful career ends untimely, because the physical instrument of the mind has been treated so shabbily.

Modern educators have awakened to this danger, and have provided in most schools and colleges for the proper physical training of the body. They force the physically inactive to take a certain amount of physical exercise. The health of the students is carefully guarded. They have learned the uselessness of an educated mind in a diseased and weakly body.

The heathen devotee underestimates the value of the body. The first thing which strikes a traveler in heathen lands is the contempt poured upon the body by those who claim to be the most spiritually-minded. The holiest are supposed to be they who crucify all the bodily pleasures. They seem to think that a pleasurable physical sensation is a sin. They seem to think that sin lies somewhere in human flesh. So if they can hurt the flesh, they

will crush the sin. They act on the theory that if they can reduce the pleasures of the body to the minimum, they will raise the pleasures of the soul to the maximum. The awful methods employed by the so-called holy men in heathen countries to torture their bodies, is evidence of the wrong conceptions held concerning the worth and dignity of their physical natures.

Jesus places the highest honor on the body. To be sure, He taught the superior value of the soul, and warned men against the danger of placing more honor on the body than upon the soul. He taught that the soul was of more value than all the world besides. But He never dropped a word which might lead one to cast any contempt upon the body, which is the temple of the Holy Ghost. In these modern days there has grown up a cult who are utterly opposed to Jesus Christ in His estimate of the human body. He taught them to honor it, care for it, and wisely conserve it. These modern idealists so completely despise the human body that

they declare it is to be regarded as nothing, having no reality in fact; that the laws of health may be violated with impunity; that hygiene and sanitation are foolishness; that it matters not what is put into the stomach, even poison does not have power to hurt it. These people, in theory, claim that the human body is not worth considering. If it aches, pay no attention to it. If it grows sick and weak, deny the fact, and go on as if all the machinery was working perfectly. When the warning bells of pain ring out, telling one that law is being violated, and that danger and death ensue, pay no attention to them. When the fire bells ring, insist there is no fire, and do not think of pouring on water. But such people are absurdly inconsistent. When their houses catch fire, they send for the fire company. When physical hunger is felt, they feast on the richest viands. They are ready to recognize the existence of pleasurable sensations, but deny the existence of the painful. They take food for hunger and water for thirst, but refuse any physical

remedy for pain. They deny the existence of the human body, and yet meet in great halls weekly and talk about nothing else than their sicknesses, and how they cured them without doctors and medicines. In contrast, Christians meet in prayer-meeting to pray and talk about spiritual things, even though they admit they have physical bodies.

These people meet in their weekly gatherings and talk about nothing else than their diseases in a way that causes the refined and delicate to feel nausea; and yet they deny the physical and claim to believe only in the spiritual. Practically, they seem to think of nothing other than the very bodies which they deny, seeking in many ways to adorn it in stylish garments, feed it with toothsome viands, house it in costly mansions, and live only for the lust of the eye and the pride of life.

They wear eye-glasses, patronize the dentist, and call in the surgeon and physician in hours of real need and danger. They profess to despise the body, and yet

live as though it were the most important thing in the world.

There is another class who wholly overestimate the value of the human body. In this class are those college students who object to so much time being taken up in study which ought to be given to athletics. They go to college for its athletics.

I asked recently a young boy, only twelve years of age, if he did not wish he was now in college. He replied: "No! I could n't get on anything, being only a kid." His idea in going to college is to "get on something;" that is, be chosen for some athletic post on football or baseball team or boat crew. A friend of mine once said of a fine, athletic young fellow: "Chan ought to go to college. He is the best all-round athlete I know."

Even some colleges seem to put more accent on the physical than on the mental and moral. They advertise the physical side. Look at the advertisements in the magazines calling the attention of parents to schools for the young. There is gen-

erally a picture of boys in football clothing, or a scene in baseball, or a boy on horseback, a girl at golf or on horseback, a crew rowing, a group of military youths on drill.

The appeal is made to the eye on the score of some physical attraction possessed by the school. On most modern college campuses the most prominent building is the gymnasium.

More than one university has a splendid gymnasium, but no chapel; a great place for the boys to show off their muscles, but no great convocation hall where the graduates on Commencement day can display their mental attainments. Modern educational methods are putting too much money into the physical, and not enough into the mental and moral. In the reaction from an utter neglect of the student-body's health they have swung to the other extreme, and are putting too large a premium on physical prowess.

Another class of persons who overestimate the value of the body is the materialist, who may not be such when

considered on scientific and philosophic grounds; for pure materialism has theoretically vanished in the blaze of light which now reveals even the subtle and intangible nature of matter.

The theoretical materialist is gone, never to return. But many who deny that they are materialists, live practically materialistic lives. I know folk who claim to be Christians, and yet their whole lives run out along the material gratifications and pleasures of life. They profess to believe in the soul, but they really live only for the body. They are like the "rich fool" in Christ's parable. They talk to their souls, saying, "Take thine ease; thou hast much goods laid up in store for many years," as if they could feed their souls with corn! They live to eat and drink and dress. They seek only the things which add pleasure to the body. Their lives are given to the pursuit of only those things which perish in the using.

They are practical atheists and materialists. They live for the flesh. Take away

from them the things which pander only to the fleshly sensibilities, and they are wholly bankrupt. When they die, their pauper souls go out into eternity as empty and useless as when they came into time.

There is a right way to value the human body. It consists not in overestimating or undervaluing it. It consists in regarding the human body as the instrument of the mind. God has given to us the most perfect physical instrument in the world. All human inventions and creations are clumsy compared with it. Each part is admirably adapted to some use of the occupant.

The more we study the body, the more we are amazed at its marvelous adaptability to our uses. We are shut up in this temple of our body, and for all practical purposes we are confined in our flesh. We see out through our eyes and hear with our ears. Our physical senses are the avenues of communication by which we come in contact with the outside world. To the extent that these avenues are kept open and in good working order we are

able to do our work in the world and be of use to our fellows and ourselves. We can not be too careful of our tools. The workman is a fool who needlessly destroys them. We need all our physical resources. We are fools if we willingly weaken or destroy our physical efficiency. We should know that the human body requires intelligent care. For ages men have been studying it, and we are now coming to know more than ever before concerning its nature and capacity.

There is nothing more wonderful in all our modern science than the secrets which modern medical and surgical research have disclosed. The intelligent study of the body has discovered numerous remedies for its ills, and the average age of man is being greatly lengthened. Old-time diseases are becoming obsolete. Epidemics and plagues are all but impossible in civilized lands. Modern methods of sanitation are making it possible for vast multitudes to dwell in congested cities and enjoy better health than those who live in the country. Great

cities are no longer decimated by plagues in Christian lands. We are learning the wisdom of paying proper attention to the needs of the human body. More and more an intelligent people will grow impatient with silly folk who endanger their own health and that of the whole community by their refusal to recognize the commonest laws of hygiene and sanitation.

We are learning the scientific use of proper foods, and the Government is wise in providing pure food laws to protect the public. We are learning the value of physical rest and exercise. We see the need of bodily cleanliness. We are learning how to clothe our bodies in such ways as are healthful.

The intelligent care of the human body is one of the outstanding features of our time, and lifts us by vast diameters above the sodden and rotten state of the savage. There are so-called civilized vices, but we are treating them and curing them, and there is no evidence that any such disease is likely to annihilate a civilized generation,

as in the case of barbarous and savage peoples who have been swept out of existence by the vicious diseases they knew not how to cure.

One has placed a right estimate upon the value of the human body when he regards it as an instrument to be kept under the control of the will. Its appetites and passions are legitimate, and are intended to serve a wise purpose in the human economy. No appetite in itself is to be regarded as sinful. The function of every organ is divinely ordered. But we must never forget that we are to be the masters of our bodies. The brutes yield to instinct. The law of God, written in their bodily natures, which we call instinct, is the excuse for all their actions. We attribute no moral quality to the action of a brute. It does what it does by instinct.

We, human souls, have bodies which are not wholly dominated by instinct. Some of our bodily organs do act as we say, instinctively. Important functions proceed by the expansion and contraction

of what we term involuntary muscles. The great vital processes go on without conscious control or interference. But in every act of our bodies there is prearranged by God a place for the exercise of our own will. We possess the power of independent choosing. That quality which attaches to the human will, giving it the power to choose for itself its own course of action, involves moral responsibility. A moral quality attaches to human actions which are willed. We can use or abuse our physical appetites. We can master them or we can become their slaves. The true attitude of a human soul toward his body is that of a master toward his slave.

Our wills should sit on the throne. The tragedy of life comes when passion climbs up to the throne of life and grasps the scepter from the grip of will and causes the man himself to cringe like a slave. We who dwell in these bodies are to be their absolute masters. They must do our bidding. Every appetite and passion must be under the perfect control of the will. Only the

fool excuses his prodigality and profligacy on the ground that his appetites enticed him. Of one thing we may be sure, and it is this: No one law of God runs counter to another law of God.

No one's health requires the violation of the laws of purity. God's moral and physical laws work in harmony. When one violates the clear mandate of God in the realm of morals, no good can result in the realm of his physical being. We are to be the judges as to what is best for our bodies. Will and judgment must decide; not the clamoring appetites which seek to rule.

It is the part of a child, not that of a mature man, to plead excuse for bodily excesses on the score that his passions clamored. These bodies of ours are to be kept under the control of a wise and masterful will. Our human body must ever be regarded as a sacred temple. If we rightly uncover our heads in the house of God, because we recognize that it is the place where God meets His people, how much more should we reverence the human

body which God declares is the temple of the Holy Ghost?

God comes down in mysterious fashion and dwells with us in the temple of flesh. How clean we should keep it! How sacred we should regard it! Nothing should enter it which can defile it.

Then the human body is the place where we dwell. It is our earthly home. Just as we regard our house and seek to keep it a place of purity and sweetness and all goodness, so we should guard our bodies and keep them clean and pure. There is about all this the feeling of a sublime and divine self-respect. We should seek to keep our bodies up to the level of their best. It is right that we should beautifully adorn them. God wants us to clothe them in beauty. There is no virtue in an ugly garment. We should keep them sweet and clean. There are times when some unkindly accident may have befouled our bodies until we have felt like hating ourselves, being repugnant to ourselves. But we quickly restore our bodies to a state of normal cleanliness.

If some men could only catch the flavor of their own foul breath or know the disgusting odor diffused from their sinfully unhealthy bodies, they could not help but despise themselves.

Not only because we want the society of the good and clean, but because our own self-respect demands that we have a decent body-house in which to dwell, each of us should see to it that our bodies be ever kept at their highest levels of purity and health.

In closing, I do not wish to dogmatize, nor appear wise above that which is written. But I must not refrain from stating that there is a crowning reason why we should value our body. Jesus Christ taught that this mortal body should become immortal; that this corruptible body should become incorruptible; that this earthly body should become a heavenly.

"Great is the mystery of godliness." I can not explain the mystery. But whatever may be our own view of the exact nature of the doctrine of the resurrection of the

body, we are plainly taught that the human body is sown in corruption and is raised in incorruption. It is sown in dishonor, it is raised in glory. The trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. That human body upon which this mighty work shall be wrought, and with which we shall dwell in a mysterious fellowship for all eternity, is something of more value than we often think.

It is a rich possession. It is one of the fortunes God has given us. Let us prize it as a rare gift from Him.

A Man's Mind

A MAN'S mind fixes his place in the world. There may be exceptions to the rule, but they only prove it. There is no one quality which so permanently locates a man in the estimation of the world as the intellectual. A man may have a good body, and be a perfect Apollo in his physical beauty. He may meet all the requirements necessary to make him a model for the sculptor. He may be as muscular as some Sandow, and yet be regarded as a mere physical brute. He may have some rare beauty of voice for song or speech. He may have some skill and suppleness of fingers, and yet if he lack brains, he will fail in life. No mere physical perfection will avail for men and women who are made in God's image and whose beauty and strength are not to be found in the realm of the physical.

What folly to boast of a thing in which a beast excels! Manhood is not measured around the biceps flexor, nor about the thigh or chest. I recently overheard a young fellow boasting to another that the day before he had run one hundred yards in ten and a half seconds. I could not refrain from telling him that I knew a little yellow dog in my block who could beat him.

One day in college a great big fellow came up good-naturedly to me and, squaring himself off in fighting fashion, said, "Mitchell, I can knock you out in the second round." I replied, "Get away! I know a little Jersey bull who can knock you out in the first."

You see what I am driving at. What folly to boast of a thing in which a beast excels you! I once saw on the billboards of my town a great colored lithograph portraying the crowned heads of Europe, in full royal regalia and wearing their crowns. In the midst of them stood the one-time champion prize-fighter of the

world, clad in evening clothes, while royalty gazed at him in admiring and adoring wonder. A young street gamin had taken a piece of charcoal and written under the prize-fighter, "Jim is the best man in the world." It was a lie. He was among the worst! Manhood does not consist in brawn.

One day there was born in England a babe so frail and delicate that they thought he could not possibly live, he was so small and sickly; but he lived. Yet he was three years old before he could walk, and as he grew up into little boyhood he was so fragile his parents would not let the neighbors' children play with him, for fear they might break him. He grew up into delicate manhood, and never in all his life weighed one hundred pounds. But one day England needed a man. Look yonder to the Bay of Trafalgar. See there the united fleets of Spain and France, and yonder the fleet of old England. Look at the English flagship. See there, on the quarterdeck, that little fellow, one arm gone, lost in a former battle, one eye gone, lost in a former en-

gagement. There is that still hush which precedes the coming storm of battle. All are awaiting the order to begin. That little man puts his thin palm up to his pale lips, and in a wheezy, piping voice calls to the color-bearer, who is to run up the signal and give the orders to the whole fleet: "England expects every man this day to do his duty. Fire!" And there opened out that awful fire which swept the united fleets of Spain and France forever from the ocean; and that day little Lord Nelson meant more to old England than a thousand prize-fighters.

You may have a body as big as a bull, and yet possess no more brains than a bullfinch. It seems to be a well-known fact in science that a human giant is an intellectual degenerate. What he makes up in flesh he loses in brains. A man's place in the world is not fixed by the size of his collar, but by the size of his hat. A woman in a hat store was buying a hat for her husband, but could not think of his size. Finally the clerk said, "Madam,

does your husband wear a No. 6?" "Yes," said she; "that's it. How did you happen to know?" He replied, "I have often observed that men whose wives buy their clothes for them, wear a No. 6 hat."

One may have kind and influential friends, but lacking mental ability he can not sustain himself. Our friends can do much to help us. They can give us a chance. They can open up for us a market, but we have to furnish the goods. Many a youth might succeed if only he had an opportunity. He is kept in mediocre places because he has no friends. But all the friends in the world can not secure success for one unless he is able to sustain himself in the place he occupies. Many a young man wonders why he is not advanced. It is because he has given no evidence of fitness for a better place.

Some things friends can not do for us. They can not give us brains. The most cruel thing which could happen to one is to have his friends put him in a high place from which he would be sure to topple

and fall because of his incapacity to maintain himself. Far better to fill well a place lower than that for which one is fitted, than to attempt to fill a place higher than one's abilities will warrant, for overthrow and disgrace are sure to follow.

Far better have brains and no friends, than friends and no brains. If you have brains you will win friends. But if you have only friends, they can not supply the brains. It is what we ourselves fit ourselves for, not what our friends may do for us, which fixes our place in the world. This is the mistake so often made by the children of the well-to-do. They say: "My father will get me a place. I need not worry." But father can not enable the son to fill the place acceptably. Such youth rely on influence, rather than on their own peculiar fitness; their failures are tragedies.

The sons of the well-to-do are as capable and intelligent as those of the poor. They so often fail because they plan to substitute influence for personal ability. They think they do not need to know. Whereas, if

they only could understand it, they ought to be all the better equipped, for the more will be expected of them as they occupy higher places which their relatives open to them.

The sad thing we see every day is the inferior place in the world which many a youth must take, in spite of the fact that he has money. The pathos consists in his inability to see how small and mean he looks to thoughtful eyes. He is mentioned in sporting and social columns as a great clubman, a polo player, and a champion amateur golfer, and he leads the german, and he thinks he is somebody, when all wise people know he is a weakling and still a boy, playing games, when he ought to be a man and doing a man's work in the world.

Riches afford no excuse for lazy leisure. Wealth is expected to furnish just enough leisure to fit one by such mental training as will make him a leader in some noble effort. There is no place in a democracy for a so-called leisure-class. There is too

much work to be done. They who need not toil for their daily bread, should give themselves to the larger and broader needs of the community. In a thousand ways the man of wealth may be a real benefactor to mankind. When he refuses to be, and prefers to spend his leisure time in pleasure-seeking, he is forced to take a place which, in the eyes of the world, is contemptible. Not what a man has, but what a man is, fixes his place in the estimation of the world.

One may be genuinely religious, yet his piety will not make up for lack of brains. No doubt pious people will go to heaven. As one star differs from another star in glory, so the same law obtains in this less glorious sphere of the world; and the merely religious man can not claim a responsible and effective place among men merely on the score of his piety. Even a preacher needs something else than religion. I am a constant advocate of the theory that character is one of the greatest business assets. I insist that genuine piety

is the best asset in life; that no honest toil in any field can be so well done, other things being equal, as by a man who is true to himself, his neighbors, and his God, and that is what I mean by a religious man. But I am here insisting that religion alone will not qualify for a high and useful place in life. Each position requires some special and technical fitness. In all the trades and professions a cultivated brain is needed for the proper and successful operation of the essential forces required. In the mechanic arts, as well as in the so-called professions, a religious life will balance and direct the forces of brain and hand; but that alone will not suffice. It is the man who knows, who will succeed. The world to-day stands aside and gladly gives place to the man who knows. Let it once be known that a man is fittest, and there will be no permanent protest against his preferment.

The man in any trade who goes beyond his appointed task and thinks about it, and contrives to do it in some better way,

who dares to initiate something new, is the man who gravitates to a leading place. It is

> "The slaves of custom and established mode,
> With pack-horse constancy to keep the road,
> Crooked or straight, through quags or thorny dells,
> True to the jingling of their leaders' bells,"

who never fill any worthy place in life.

Only a few men win distinction in the professions; only a few men reach the top. They are the men of brains. It is so in business. The mental capacity of the business man fixes his place in the business world, other things being equal. There is no such thing as luck in a world that is ruled by law. Nothing ever simply happens. Liebnitz was right when he said, "Nothing ever happens without its sufficient reason." Success in business is not an accident. Be assured that great industrial and commercial enterprises are conducted by men who know.

Do not sit down and bemoan your fate because you fill no important place in life.

If you are in a small place, study yourself out of it. I said one day to a clerk at the general delivery window in a postoffice, "I used to be a general delivery clerk." In astonishment, he asked me, "How did you get out of it?" I replied, "Studied myself out." I was then getting ready for college.

Whatever may have been the conditions in the past, it is true that he who enters the lists and seeks to succeed in life to-day has to compete with trained and educated minds. The old-fashioned farmer even could not now compete with the modern agriculturist. The farmer must know a thousand things of which his father never dreamed, if he is to succeed in these days of chemistry as applied to crops and soils, and the laws of life as applied to stock-breeding. It is the farmer now who knows, who is succeeding.

In all the trades and professions one must compete with the trained specialist. The vocations are highly specialized. I do not wonder that a young doctor was

asked, when he said he was going to specialize as an eye-doctor, "Which eye?"

I am urging all youth who possibly can —and how few can not?—to secure the best possible training of your minds. The beast depends upon instinct. God has given you a mind, which is to guide you in all your efforts. Make the most of it. Get, if possible, a college education. Do not be sidetracked. Do not make the mistake of taking a short-cut into a trade or profession. You will make speed by stopping to equip yourself. Your competitors will be trained men. You are not a child of genius or so much smarter by nature than others. You need all the help an education can give you.

If you can not go to college, go to night-school. Get in some Young Men's Christian Association class. Take up some special line of work. Do some one thing better than anything else; or, better still, do that one thing better than anybody else. You will need your brains in any walk in life. Success is a question of improvement of

mind. Not only will the cultivation of your mind give you success in your life's vocation, but it will give you a larger world to live in. It will widen your horizon. It will give you more resources of genuine enjoyment. It will unclog and widen every avenue down which flows the rarest and richest pleasures and delights which can inspire and charm the soul.

Not only will you gain personal efficiency and delight, but it will vastly widen your influence to be one whose mind is recognized as trained and masterful. Others will listen when you speak, and follow where you lead. Men will follow the man who knows.

Train your mind and fill it with the best knowledge, and you will make yourself kin to the world's best thinkers. You will be ushered into the fellowship of the goodly company of the great minds of all the ages. You will be given a master-key which unlocks all doors where dwell the high and mighty minds which have been making, and, to-day, are making this old

world move farther on into the light and liberty of the eternal day.

And all this will make you a larger man. For, after all, the big business in the world is not to make a fortune or a living, but to make a life. You yourself should be bigger than your business, for you are to be when it is gone. Not what you leave behind when you are dead is to be the measure of your success, but your true and lasting success will depend upon what you take with you up through the realm of silent air and singing birds to the throne of God.

Dedicate your mind to God. Let Him illumine it. Think His thoughts after Him as He has stamped them on stones and on stars. Find your way up through nature to nature's God. Let the mind be in you which is in Christ Jesus. By and by God will set you to the performing of finer mental problems than the calculating of eclipses or the discovering of another dimension. All the finer fibers of your intellect will be stretched to the solving of

problems involving the reaches of infinity and the operations of omnipotence. Just as mind so largely fixes your destiny in time, it must do so in eternity. Just as there is nothing known in the mere processes of death to change a sinner into a saint, neither is there known any similar process in death to change a fool into a philosopher. We are now qualifying for eternity. Grow a mind fit for the best intellectual companionships and accomplishments in the eternal world. "Gird up the loins of your mind" for all eternity.

A Man's Heart

The heart was long regarded as the seat of the affectional nature. Just as other qualities and attributes of the soul were located in various parts of the body, so the affections were supposed to center in the heart. So it has come to pass that we even now talk about heart-power, when we really mean affectional strength. When we say that a man has no heart, we mean that he is cold and selfish. It is in this sense I use the word, and it is in this sense Solomon used it when he wrote the admonition: "Keep thy heart with all diligence, for out of it are the issues of life."

There is force in the term; for the heart is the most important organ of the body, and it is literally true that out of it are the issues of life; and we should keep the heart with all diligence, for it alone can determine the issues of life. It is a striking fact that while we use the word in the

symbolic sense, it is equally true that the heart is the source of all that is most vital and eternal. Out of it are the issues of life.

A man may be a splendid animal; he may have a well-cultivated mind, and yet, lacking heart, will never be a great success in life.

> "It is the heart, and not the brain,
> Which to the highest doth attain."

An American woman tells in a recent number of a current magazine how she succeeded in getting into the lecture-room and studying under one of the most eminent philosophers in Heidelberg University, who had formerly refused allowing any woman to enter any of his classes. She won such distinction as a student in philosophy that the whole Faculty did her honor. She says: "When it came to saying good-bye, the great old man, full of years and of honors, for fifty years a reverenced professor, visited in his home by grand dukes and princes, and by the emperor himself, took me by

the hand and, with tears in his eyes, said to me solemnly: 'I can imagine nothing more beautiful in all the world than for a young girl to come away alone across the sea to seek wisdom, to find out understanding, and to succeed brilliantly as you have done. Now I want to say one last thing to you: Do n't forget that you have a heart; for truly out of the heart are the issues of life.' Almost overcome by the sudden full realization that this was the thing of greatest significance for me gleaned from those years of study, I confessed earnestly: 'O, your excellency, you great men in Germany have taught me that; your child-like simplicity and directness; your big, tender hearts, and your large faith have shown me that the merely intellectual development I came to seek is not, as I had thought, the highest thing in the world. I came here seeking intellectual development as the greatest thing to be gained in life; I go away perceiving that to the heart is given perception to which the mind is blind; to the heart are vouchsafed

insight and vision never granted to the intellect alone.' 'Do you remember,' he asked me, 'what we are told Richard Wagner was wont to say as he sat at breakfast with a new day before him? "If we could but keep our hearts pure this day, untainted by the many pettinesses, untouched by the things the world deems important, undiverted by the fictitious values and standards set up by the various sections of mankind, who knows what visions—aye, of Infinity itself—might be vouchsafed to us.' "

We may admire cold intellect, but we can never love it. No man can win and hold friends who lacks in heart power. No art is comparable to the art of human approach. Good manners are based on character. That is why no genuine man can ever be a boor. He is a native gentleman. To be a gentleman depends not upon birth nor station, but upon character.

The rules of good conduct are not found in some red-book or blue-book, but in the Good Book, which teaches us "to do unto

others what we would have them do unto us." It is the kindly heart which speaks the kindly word. Who can set measuring-rod to the influence of a kind word? I venture that most of you can tell how some word once spoken has done more to give trend to your life than any other thing which has happened to you. The real value of life consists in its friendships. No man alone and separated from his fellows amounts to much. The unit gets its value from its relation to other units. One's successes in life are largely due to his friendships. Friendship is an asset. One's ability to make and keep friends is his most valuable capital. If you intend to do business with folks, you must learn to appreciate the value of heart-power.

In these busy commercial times cool-headed business men are learning the value of a warm heart; and they are giving a touch of neighborliness to their financial transactions which lifts them out of the realm of mere material things into the atmosphere of love and friendship.

The folks who succeed in life, in all trades and professions, are they who can explain the circulation of their blood; they have hearts. The most tragic failures in life are the men of splendid mental equipment, and yet under whose ribs lies a cake of ice. The person most to be pitied in the world is the man who causes every one who approaches him to feel uncomfortable in his presence. Instinctively men shrink from him and children will not go to him.

A prominent rich man in Elgin, once in talking to a group of boys, told them always to speak to him when they saw him on the street. Not long afterward a little fellow ran up to him on the street, and called him by name and said, "Good morning!" He only got for answer, "Run away, boy! do n't you see I 'm busy?" At heart, the man was an iceberg.

I buried a man in Cleveland, Ohio. His only brother told this about him: "I never knew a child or a dog that would not go to him." Children and dogs in-

stinctively recognize a kindly heart. If any little baby would refuse to come to my arms, unless he were a genuine little son of Belial, I would feel ashamed. I never was prouder than when one day in a crowded street, a stray dog, being stoned by boys and trembling with fear, ran to me for protection. I would have defended him at the cost of my own safety.

Heart power is the great motive power. Love makes the impossible easy. Impulses which have sprung from the heart have been the most impelling forces in human history. It was the power of the heart, inspiring the crusaders, which broke up the feudalism which had held Europe in an iron mold for centuries, and made progress possible.

It was love in the hearts of the Puritans and Pilgrims, impelling them to cross stormy seas and populate desolate forests, and thus create a new world-civilization. Get at the secret of all great world-movements, and you will discover that the only power volcanic enough to create such up-

heavals is the power of love in the human heart.

Love turns a task into a triumph. Love knows no drudgery. The little girl illustrated what I mean when she replied to the inquiry, "Is not the baby very heavy for you to carry in your little arms?" "No, he is n't heavy. He is my little brother." I once asked a little girl, who came a little late to the dinner-table because she had been putting her little sister to bed, "Is it your task to put sister to bed?" She sweetly replied, "Yes, Dr. Mitchell, but it is n't a task." Love will transform a sacrifice into a sacrament. It is so with all our daily labor—when love is wanting, any toil is labor. The hardest duties become privileges when shot through with love. A man once expressed his wonder to our ex-President concerning his ability to do so many difficult things and to do them efficiently, and asked for an explanation. The answer was, "Well, you know, I like my job."

Love destroys sacrifice. Love makes

the hero. The soldier ceases to be a soldier and dwindles into a mere hireling when he thinks more of pay than he does of his patriotism. We expect the true soldier to be a hero. We are never surprised when a mother gives up her life for her child. We always expect that when a choice must be made as to saving her own life or that of her child, that her own will be sacrificed.

Love has made up the roll of the martyrs. It has given superhuman strength to the arm. Men have done, when love has ordered, what they never could have done had not love been the motive. Love sustains in the darkest trials. Dreyfus was asked what kept him from insanity when confined on Devil's Island, hundreds of miles away from friends and family, with every device of malice employed to drive him to despair. This was his reply: "I knew that my wife and little children believed in me and still loved and honored me, and would not believe the lies which were being told about me. Their love for me and my love for them kept my mind

clear when my tormentors were seeking to drive me mad."

God makes His appeal to man to keep His law on the score of love. Jesus says, "If a man love Me, he will keep My Words." Indeed, such is the character of the divine law that it can not be kept unless love prompts obedience. And when love does prompt, it is easy. Wicked and disobedient men do not keep God's law, and they do not want to, and they think they could not even if they wanted to. It seems absurd that they could ever love the things they now hate, and hate the things they now love. They say it is contrary to human nature, and they speak the truth. It is contrary to human nature in its sinful state. But the mystery and strength of Christ's gospel consists in making easy that which seems so hard. The yoke becomes easy and the burden light. When once one gives Christ his heart and comes to love Him, then he finds it easy to keep His law. All things become new. His old human nature is touched by the divine

nature, and love makes God's law a delight.

The seat of sin is in the heart. If the heart is wrong, so is the whole life. Men sometimes talk glibly of their intellectual difficulties in relation to the Bible. They tell us they are honestly skeptical, and ofttimes they speak the truth. But in most cases, the trouble lies not so much in the head as in the heart. Those same men accept a thousand other things as difficult to believe as anything required of them by the Bible. In religion, as well as in most other things, we find it easy to accept what we want to receive. In religious matters it is vitally true that "out of the heart are the issues of life." God's great appeal is to the heart. He says, "Give Me thine heart." He knows that when that citadel surrenders, He has won. When one's life is bad, it is easy to be an infidel. When one's life is bad, one wants to doubt the Book which condemns him. When foul miasmas fill the heart, the rising fumes disorder the brain. When the heart

is diseased, the mind is affected. A bad life makes a bad creed.

We need to obey the wise man's injunction, "Keep thy heart with all diligence, for out of it are the issues of life." Let us cultivate the heart. It is the key to our success in time and in eternity. We can not value it too highly. Let us keep it clear for all pure and sweet companionships. Let us train it to love only the good. Let us reserve its best for the occupancy of Him who is the fairest among ten thousand and the One altogether lovely.

A Man's Soul

The incomparable value of the soul is assumed by Jesus Christ. The unique message of Jesus was that the soul of each individual is worth more than all the world beside. Some one has said that "Jesus discovered the soul." I would hardly put it that way, but I would say that no one ever placed so much emphasis upon the value of the individual as did He. While His message was a social one, He never lost sight of the individual in His great concern for the multitudes.

Whatever may have been the social message of Jesus, He always magnified the worth of each unit in society. He held no theory of "collectivism" which did away with the supreme importance of "individualism." He makes each man feel that he is of infinite value; that if he were the only being on the earth, it were worth all

the cost he was paying to secure his redemption and salvation. Jesus was never so much interested in men that He ever overlooked the man.

It is not true that man has a soul. Man is a soul. You are a soul. Your soul is yourself. Your soul has a body, a mind, a heart. You yourself are not a composite of body, mind, and soul. The soul is a unit. The soul dwells in a body, thinks with the mind, and feels with the heart. The soul is rich in possessing such a dwelling, such intellectual resources, and such an affectional nature.

You, a soul, are possessed of three fortunes in your body, mind, and heart. But your great fortune is yourself. Simply to be, to love life as a sentient, potent personality, is God's greatest gift to us. We should daily thank the all-creative God that He has given us conscious, personal being. We are not mere parts of a universal life, as are birds and beasts and other living creatures. Our worth and dignity consist in the fact that

we are separate and distinct personalities. We have the power of independent thought and action. We can even array ourselves against God.

The very power we have to oppose our Creator and work athwart His purposes is evidence that we are not a part of some universal principle of life; for then God Himself would be like a house divided among itself. We are conscious of our independent powers. We know we can reason and think for ourselves. The only relation we bear to the brute is that we both have bodies made from the dust. The only relation we bear to God is that He is the Father of our spirit, the Creator of our being. Yet I am no more a part of God than I am a part of my earthly father. By no mere process of self-division has God multiplied Himself in humanity.

To claim that we are parts of the universal life, aside from being untrue, is both presumptuous and belittling. We are the offspring of God, but not a part of Him. If anything is plainly taught in the Bible,

and is confirmed by the universal testimony of human consciousness, it is that each of us is an individual soul, possessed of independent existence, and endowed with qualities the value of which and the duration of which are such as to cause all other and temporary things to fade into insignificance when compared with it.

By whatever creative process you like to think God prepared the human body for the occupancy of an immortal soul, we are plainly taught that into the nostrils of that body "God breathed the breath of life." In that hour man was "created in the image of God, and after His likeness." It is this divine parentage and this divine likeness which lifts each soul into such majesty and worth. By a diameter vast enough to reach from the finite to the infinite is a man removed from all other animals. "How much better is a man than a sheep?" Jesus once asked, and of course, got no answer. The difference in value is unspeakable.

When we come to compare man with

man, as when we would weigh men in the scales of mere physical strength or beauty, there is vast difference in the values of men. When we compare one man with another man in his ability to succeed in a business or profession, there is a vast difference. Put men in the intellectual scale, and often one man will outweigh many men. When men are considered in their quality to shine in society and be forces of strength or adornment among their fellows, there will be found vast inequalities in value. But when men, as souls, stripped of the things which have mere temporary and worldly value, are placed in God's scales, then all men are of equal worth. "With God there is no respect of persons." All men are His children. All are equally valuable in His sight. It is hard for us to believe this. We draw our lines of division. We divide up humanity into strata according to our ideas of values, and we talk of the lower and upper classes of society. We are so familiar with the intellectual, and educational, and social, and physical, and

ethical differences among ourselves, that it is almost unthinkable that such separating qualities will cease to be in any possible hereafter. These differentiating qualities, which so plainly divide men, seem to run down so deeply into the very roots and fibers of the human soul that we feel that they are inseparable attributes of the soul itself. We conclude that these accidental surface showings are the elemental constituents of one's very being.

This is what leads to so many false estimates. We judge men by that only which we see and which we think we understand. We pride ourselves upon our ability to judge human nature, and yet how incapable are the wisest of us? We can only see surfaces. We note symptoms. We judge motives. We think we discover secret springs in human action. We blunder in a thousand ways.

Many a man has had a bad start in life. The accumulated weaknesses and the diminishing virtues of past generations eventuate in him. The physical sins of his fore-

fathers now appear in his anemic and diseased body. His heart never once sent an ounce of healthy blood into his brain-lobes. The flaccid wills and childish impulses of his ancestors are seen in his aimless, and yet clamoring passions. The thoughtless forerunners have given an acute slant to his brow. Yielding grandfathers have retreated his chin. Even some drunken father has given to his imbecile child a flattened forehead and a drooling mouth. Others have much to mark them as men of promise and power, while yet some lurking, unseen weakness dooms them to sure and ignoble failure. Who can sit in judgment upon such of his brethren? How incapable are we of judging a soul that lives back behind such ugly and forbidding surfaces? When God shall, on some day of glorious emancipation, strip such a soul of its clinging and damning excrescences, who dares guess to what heights of excellence and power it may rise?

Many a man has been handicapped by

some peculiar trait for which he is not responsible. It takes so little to sidetrack or overthrow a human life. The "fly in the ointment" has ruined much precious spikenard. Only a little thing, possibly unknown to the man himself, may make him always appear in a false light. Many a tragedy in life is traceable to some little idiosyncrasy. Men, just in reach of some crown, have failed while the world looked on and laughed, because of some pitiful drawback which seemed so small, but which in reality was as baneful and stenchful as the dead albatross about the neck of the ancient mariner.

The world too often thinks it is beholding comedy and holds its sides with glee, when, in fact, it is beholding tragedy fit to make all heaven weep. The world laughs at the sprawling unfortunate who has tripped on a trifle, and passes on, not knowing that a skull has been fractured and a life snuffed out.

We are apt to judge others amiss who have never had a fair chance in life. Every

day in this town some babe is born into some Chicago hell. It will grow up in hell. It will live its brief, hard life in hell. It will never hear a mother's prayer. It will never know a father's blessing. It will never receive an unpolluted kiss. That life will be scarred and maimed from its start. All intellectual stimuli will be lacking. No moral culture will be given. Indeed, the vast mass of all people born into this world, as it is now constituted, have never had a fair chance. Either the great God who created them will give them another and better chance, or He has resources whereby such unfortunates are enabled to rise out of such conditions into some sort of moral beauty, just as He has devised the divine process by which a plant may rise from the pond's slime up into the pure whiteness and sweet perfume of the water lily. Who are we to say, as we poke around with poles into the slimy bed of the pond, that those snaky things can never rise above the surface into a beauty fit for a king's

table, and shed a perfume sweet as heaven!

If we would get any adequate conception of the value of the soul, we must try and view it from God's angle of vision. He sees the soul in its possibilities.

Men in Florence passed every day a dirty, unshapen stone, with its filth accumulated through years. Michael Angelo saw in it his "David," and let him out with the bold strokes of his mallet on chisel. Vasari tells us that nothing has come down to us from ancient Greek sculpture comparable to Angelo's "David." It is worth a trip to Florence to see only that statue.

Little Dutch children played marbles with what they thought were pebbles, till one day an expert saw that they were uncut diamonds; and then the diamond fields of South Africa were opened and set all the crowns of the world to sparkling.

God knows a diamond when He sees it, whether it be cut or uncut. He knows its value, both before and after the lapidary

has unveiled its sunbeams. And so God can see a king in a shepherd boy as quickly as Angelo saw the marble "David" in the rejected block of Carrara marble.

God could see a Prime Minister for Pharaoh in a little lad left by his jealous brethren in a pit and afterwards sold into slavery. Jesus Christ was as sensitive to ill-smelling garments of Galilean fishermen and knew their unlettered state as well as others did. But He saw in them the future apostles of His gospel and the very foundation stones of the spiritual kingdom.

God was as well aware of the bitter hate and unquenched zeal of the Pharisee bigot as were the scattered followers of Jesus. But He saw more than they saw. He saw in Saul of Tarsus the apostle to the Gentiles, who turned the world upside down by putting out the fires of every Jewish altar, and causing every Greek and Roman idol to topple from its pedestal.

God knows what is in man, and so He puts infinite value on his soul. If the humblest of us could only see, as God sees,

our vast possibilities, we would no longer trifle with ourselves. We would begin to have that sort of self-respect which would keep us from a thousand pettinesses and meannesses. We would keep our souls unspotted by the foulnesses which are about us. We would stretch our powers to measure up to what God knows we are capable of.

God knows the real worth of a human soul, for He knows what it cost. We get some idea of the value of a thing from what it cost. Try to compute, in any values you know anything about, how much God has expended in material wealth upon our bodies and minds. What vast treasures He has stored up here on earth for our mere material pleasure! Such sort of wealth is so overwhelming and ever present that our eyes are blinded by it, and we see little else. Material wealth is so dominantly before us that we compute all values in terms that are only and always physical. But if we have eyes to see and hearts to feel, we will discover that God has expended

His highest gifts upon the souls of men. His "unspeakable gift" is Jesus, His only begotten Son, who died for our souls' redemption. Heaven was robbed of its fairest Jewel in order to redeem a human soul. Into what vast heights of dignity and worth does a human soul leap when viewed from the cross on Calvary!

Do you wonder that Jesus asked the question, "What shall it profit a man if he shall gain the whole world and lose his own soul; or what will a man give in exchange for his soul?"

Yet the awful tragedy is daily enacted, as seen in the immeasurable folly of a man exchanging his soul, not for the whole world, or any considerable part of it, but we see a man losing his soul for a few dollars. We see a man give up his soul for a lie. We see him sell his soul for a little temporary fame or power. We see him lose his soul and miss an eternal crown for one term of political office. We see him lose his soul for one night of loathesome pleasure.

If we would but let God have our souls for time and eternity, the highest flights of fancy, the loftiest visions of inspiration are inadequate to portray to what indefinite reaches of glory He might lift us!

You, yourself, in the personality of an immortal soul, are worth more than all the stars which shine in a winter sky. What are you doing with your soul? Are you getting ready for its coronation? Or are you trading it off for a "mess of pottage?"

A Man's Amusement

If any man has a right to delight and be happy, it is the man who walks in the way of the Lord. It always has been true that "the way of the transgressor is hard," and that "the path of the just shineth more and more unto the perfect day." The devil's lie is that if you want to be happy, be bad; and if you want to be miserable and lonely, be good.

It is quite generally held that to be religious is to be solemn and unhappy. Men everywhere recognize that in the normal man or woman there is an instinct for fun—hence, as religion makes you serious and solemn, it is contrary to nature to be religious; the normal man likes fun; the abnormal is the religious man, and hence opposed to fun. This notion is a libel on both God and man. The love of pleasure is as innocent as childhood. It is

as instinctive as hunger, and can be gratified as legitimately as can hunger. God put the love of fun in human nature as surely as He put hope and reverence. All young life loves play. The human animal is no exception to that rule. Indeed, man and the monkey never seem to outgrow the desire for play. I have no doubt that God is possessed of a vast sense of humor. I am sure that when He created the first monkey, He must have had a hearty laugh. I know that there are some solemn folk who think that God had nothing to do with the creation of the monkey, for He surely could not be connected with anything so undignified. Yet I know of no theory of creation which can account for the monkey without involving divine responsibility.

When God created the world, it was good and beautiful; but it was not until He had created men that the world became significant. And it was not until God had created children that the world became truly interesting. It is said God made

man out of the dust of the ground. Suggested by that fact, some bright mind has said that God created the boy out of dust and electricity. I have the notion that the most normal man is he who never loses the electricity out of his being.

A man's amusement will depend upon his tastes. One man will get his fun out of physical exercise. That is a good form of amusement which will rest the brain while it exercises the body. Nothing but good can come to him who loves healthy exercise, especially when secured out-of-doors under God's clear sky. It is a good thing to get near to nature. There can be no doubt that America and England have the advantage over Germany and France in that our people find their greatest pleasure in out-of-door games. The whole moral standard of our people has been raised since we began to find our recreations out-of-doors. The large place given to games of an athletic character in our colleges and universities has elevated the whole moral tone of college life. The

athletic field and the gymnasium must be counted along with the Young Men's Christian Association when you begin to account for the cleaner college life of our day. The college atmosphere, no more than the atmosphere of home and business, is altogether free from moral miasma; but it is cleaner and sweeter to-day than it has ever been. A majority of our students in State and Church colleges is connected with our Christian Churches. This condition is in striking contrast with that which existed at Yale and other colleges seventy-five and one hundred years ago, when a Christian student could hardly be found, save those studying for the ministry.

I dare assert that the average morality of our American student-body is far above that of any other group of young men found outside of college halls. The pleasures of physical exercise can largely explain a rising moral standard. But if the moral effect were unappreciable in either direction, the indulgence in pleasurable out-of-door games would be justified on the ground

of their benefit to the physical health. No man is wholly lost to good who takes delight in physical exercise, and who finds his fun out-of-doors.

Another sort of man will get his fun from games requiring alertness of mind and memory. Such methods of recreation furnish delight to many. They delight in mental gymnastics. They grow glad over battles fought and won on chess and checker-board. Thousands of men and women forget the care and responsibilities of their daily tasks in the absorbing character of their play.

Many men and women find their highest recreative joy in music and various forms of art. Such pleasures give not only delight, but culture. We are discovering that far more people are capable of enjoying such things than we formerly supposed. The camera, with its possibilities of color and motion, in producing the beauties and wonders of nature, is showing to millions in our day that they are at heart true artists and know how to enjoy the beautiful. The

perfection and the cheapness of the reproductive art are placing in even the humblest homes the copies of the rarest masterpieces, and the average man can now delight his eyes with pictures which in former days could only be seen on the walls of kings. The inventive genius of man has made it now possible for the multitudes to sit in their own homes and hear the reproduced voices of the world's greatest singers and players. The piano, that great and abused musical instrument, has now been placed within the mastery of the musically untaught, so that he can sit at the instrument and reproduce the very tones of the greatest pianists of all time.

We have come to a great day in human history when the arts, formerly patronized and enjoyed only by the very rich and powerful, have become the pleasurable and uplifting means by which the millions can now enjoy themselves. Multitudes who once thought that the artist was a rare being, far apart from the rank and file of men, have discovered that they, too, are

artists, capable of enjoying the best in music, scuplture, painting, and architecture; for he who knows and loves art is an artist. Chromos and hurdy-gurdies, plaster of Paris saints and mansard roofs have no longer any appeal. The millions who find their fun in art demand the real thing, and spurn the counterfeit.

Some folk, alas! many folk, find their amusement in games of chance. There is something in human nature to which the element of chance strongly appeals. This fact is no condonement. That men love easily and naturally the bad, is no apology for its existence, nor reason for its indulgence. There is a selfish streak in every human which manifests itself in a desire to get something for nothing.

The love of gambling is due to the hope that fate will do for us what God intends shall be done by the exercise of our God-given reason. The insult to reason by dethroning it, by accepting chance, or so-called fate, to be the arbiter which shall decide the actions of rational beings, in-

stead of proceeding along the way pointed out by a wise and discriminating judgment, is the essential sin in all forms of gambling. One has a right to dispose of his own property on terms to which he willingly submits. But for him to risk his property and direct his actions by the mandate of anything other than his reason is to cease by that much to be a man, and to lay himself open to be swayed by whatever whimsical fancy the vagaries of chance may decide for him. No rational being can proceed on that principle without violating the laws of his nature and of God, and thereby becoming a sinner.

Most forms of gambling in which men indulge are conducted by designing men who see to it that something else than mere chance decides in their favor. All forms of deceit are employed to catch the ignorant and unwary. In most cases they who gamble are trying to beat some other man at his own game. But all that can be said to persuade a man to quit gambling is usually of no avail. When once the gam-

bling virus gets in one's blood, he is all but hopeless. There is more hope for curing a drunkard than a gambler. A gambler is a man who is completely disqualified for conducting a regular and honest business. This is why all decent people are so averse to such games as pander to the gambling spirit.

All games of chance have in them the power to inoculate men and women with this disease which is so fatal. I do not wonder that the use of the ordinary playing-cards has been denied by wise parents to their children, knowing as they do that their use in gambling is so universal, and that the knowledge of card-games is so apt to lead to the placing of some stake on the outcome of the game, which must necessarily hinge on the turning of a card. All such games fan the flame for gambling, and when once that flame is started, it is most likely to end in a conflagration in which all the nobler attributes of manhood and womanhood are consumed.

God pity the man who can only find

his fun in games of chance! He has opened his soul to all the evil birds which fly. No honest business can afford to harbor the presence of any man who spends his leisure in any form of gambling. Even if financial and moral ruin do not follow immediately in the life of him who finds his chief pleasure in the gaming table, his time spent indoors instead of out-of-doors, and in such mere time-killing ways which add nothing to health of body or of mind, is a sufficient reason to put that sort of fun under the ban of every intelligent person.

There is a class of men who never think they are having a good time unless they are conscious of their flesh. They must be eating or drinking or indulging some bodily appetite. There are men who work during the day like galley-slaves, and then spend all they make in mere bodily indulgences. Millions of men work industriously and then spend everything they earn for liquor, tobacco, and even grosser appetites. Such men never think they are having any fun unless they are pandering to their appetites.

Their fun is false. The awful tragedy of humanity lies in the fact that such vast multitudes ruin themselves in the pursuit of pleasure. They do not know how to have a good time. The saddest Sunday afternoon I ever knew was spent in St. Petersburg amid the thousands of the lower classes in the Russian capital, watching them in sodden and abject idiocy, filling themselves with vile vodka, which inebriated, but did not delight. The men and women were simply besotted and saddened. Their working hours were spent in securing enough money to purchase the cheap fiery fluid that gave them that sort of amusement.

Go any night in this city to the cafés after the theater and see men and women having their fun. It consists in feeding their fat and diseased bodies. See corpulent women, with vast accumulations of unhealthy fat which is held in place by stays of steel and string. See the gross men, with red and pimpled faces, indulging their inordinate appetites with coarse food and

fiery liquors. To behold the sons and daughters of God, created in His image, finding their fun at the trough like feeding-swine, is cause to make angels weep and devils laugh. The millions of dollars spent annually in Chicago in saloons and brothels is a sad commentary on the character of multitudes who seek their amusement in ways so ruinous.

There is a smaller class of men who find their recreative pleasure in the realms of literature. I know a young man who spends all his savings from a meager salary on books and magazines. All his leisure is spent in reading them. No night is so happy as the one given wholly to the companionship of good books. Give him a book and a light, and he dwells in a great world, peopled by the wisest minds and engaged in the loftiest pursuits. Happy the man or woman who can turn away from the sordid relations of a toiling and perspiring company, and have fellowship with the greatest minds of all time, while they tell him their noblest thoughts and open

to him a door which leads into the vast world in which they dwell. One may be forced to elbow the common and unclean while his daily work goes on, but when the day's work is done and the hours are then his own, he may choose the rarest spirits for fellowship and find the rarest joy in their society. Good books are the cheapest and worthiest of all pleasures. They give breadth to one's vision, inspiration to the mind, folly for our laughter, and the very spice of life. Who need lack for the best sort of fun who knows how to chum with books?

There is still another class of men who spend their leisure in pursuit of pleasure by contact with the secret and interesting operations of nature. Their avocation is the pursuit of some by-path in science. One finds the microscope the door through which he enters into the vast world beneath him, fascinating him with the unspeakable beauties and wonders which are so close at hand, and yet never dreamed of by any but those who know the way of approach to

them. Another finds the telescope the door through which he enters the infinite reaches of the vast worlds above him, and walks, unhindered and unharmed, amid falling stars and whirling nebulæ. Others find sources of never-ending delight in the study of the flowers, the birds, the stones, the insects, the miracles of the chemical laboratory, or the surprises of electricity. Bright young men are playing in the realms of science, and some of them are discovering things of which the learned were ignorant; and it is the acknowledged fact to-day that amateurs, only playing in science, have made some of the most important discoveries, and invented some of the most practical devices which have revolutionized our modern civilization. A boy can get as much fun out of a wireless station he himself has constructed, as out of flying a kite, which involves so little skill and brings so little knowledge. He is a wise person who has learned how to find his pleasure in the pursuit of some science where, at every turn, some new surprise

awaits him, and some new fact rewards him with the prize of some interesting, if not useful, knowledge.

There are others who turn away from the cares of toil and business to find their joy in Christian service. By that I mean that such find their delight in some sort of task which contributes to human welfare. The only way we can serve God is to serve our fellow-men. Wise is he who discovers that the best way to have for yourself a good time is to give a good time to some one else. The happiest, jolliest, sanest folk I know are they who find their own pleasure in giving pleasure to others.

In a thousand ways one can turn away from his daily vocation and spend his leisure in wise forms of social service which will bless him who gives as richly as him who receives, and will make the world in which he lives a little more like heaven. What is more rational for a sane mind, seeking joyful recreation, than to depart wholly from his own accustomed world and live for a little while where his kindly words

and deeds may brighten and uplift other lives less fortunate than his own?

He who seeks pleasure must also refuse to make that pursuit the chief aim in life, neglecting the real work which each must do in a world where so much needs to be done. No man or woman is quite so contemptible as the one who lives only for the gratification of personal pleasure. None is really so unhappy as he who seeks only happiness. The modern parasites on the body-politic who create nothing, who add nothing to the world's assets, who only consume what others produce, are the real enemies of society.

A man must earn by toil his right to rest. A man must earn his right to enjoy himself by manly work done in some field of honorable endeavor. If you have lazily spent the hours of the day in selfish indulgence, you have no right to any fun at night. Only when you have lived like a man are you entitled to have the fun of a man. Unless you can prove up on having earned your day's bread, you are unquali-

fied to enter at evening any door of legitimate pleasure. Fun must follow toil.

In the pursuit of amusement, the wise man will keep within his financial resources. Any pleasure which costs more than you can afford, will prove at last the viper to sting you. Finding pleasure in things you can not afford, is proof of your inherent dishonesty. Eventually some one else must pay for your folly. Only a fool can expect to find pleasure in joys which he has practically stolen. One has no right to congratulate himself on his good appearance who wears a borrowed coat.

No one with any self-respect can find joy at any feast when he knows that the only proffer he can make for his entertainment is his pusillanimous person to be kicked out of the presence of more honest people. No man has any right to enjoy a pleasure excursion when he must pay for it with money he owes his creditors. I do not blame honest clubmen who have only contempt for the member who is posted for non-payment of bills which have been in-

curred in securing pleasures and luxuries which he is unwilling or incapable of paying for.

And then I lay it down as an inviolate principle that no man should seek fun at the cost of hurt to his character. Only fools will pay an infinite cost for an infinitesimal gain. No wonder that God calls the man a fool who will barter his soul for even the whole world as purchase price. O, that men would see the folly of living only for fun; who live only for the pleasures of this life, and make no provision for eternity!

A Bedouin, lost in the desert and starving, found a bag which he thought might contain some food. To his horror he discovered that the bag contained only the most beautiful jewels. He was found dead, with the bag tossed far from him.

The souls of men to-day are starving while they have at hand vast treasures. What will it profit you if you gain the whole world and lose your own soul?

A Man's Work

It is a good index of character to find out how a man is willing to spend all the working hours of his life.

There are two very important questions which must early confront every thoughtful person: The first is, "Where did my life come from?" and secondly, "Where is my life going to?" But there is a third question, equally important, and surely as practical, "What shall I do with my life?" We may not get satisfactory answers to the first two questions; but that third question is one we can answer for ourselves; for that is something we can decide for ourselves.

Each man finds himself under the law of necessity to work. It is the divine order. Life depends upon it. Other life in the world is amply provided for by the providence of the Creator; but man, of all the

animals, must work in order to live. Each man finds that he is under the necessity of constant toil in order to maintain his own life. But he also discovers that he is under the law of brotherhood, and must work to help on the cause of humanity. "No man liveth to himself." We are all so related that our work must react on all others.

The most serious question which every youth must meet on the threshold of life is this: "What shall I do with my life? What shall be my job?" To help you answer that question, I will say that you must follow your bent. Each of you has one. You have at least one. In all probability you have only one. That is, you have a natural aptitude in one direction. You are best fitted to do some one specific thing. It is very important that you should at the very outset of life rid yourself of the notion that you are very versatile. The following advertisement appeared in a daily newspaper: "Wanted—Situation by a practical printer, who is competent to take charge of any department in a print-

ing and publishing house. Would accept a professorship in any of the academies. Has no objection to teaching ornamental painting and penmanship, geometry, trigonometry, and many other sciences. Has had some experience as a lay-preacher. Would have no objection to form a small class of young ladies and gentlemen to instruct them in the higher branches. To a dentist or chiropodist he would be invaluable, or he would cheerfully accept a position as bass or tenor singer in a church choir." There was appended this postscript: "Will accept an offer to saw and split wood at less than the usual rates." That postscript secured him a job at once, and he began to "saw wood."

We are all familiar with the old law—"Jack of all trades and good at none." There is nothing so fatal to success as a futile versatility. The man who can do some one thing and do that one thing well, is bound to succeed. And you may be well assured that you can do some one thing. Each has at least one talent. Your

key to success is to discover what it is. In all probability it is the thing you like. If you like it you will be more sure to do it well.

And, on the other hand, if you like to do any certain thing and it comes easily, and you do it well, you may be convinced that in the doing of that thing your life will be a success. One must early learn what he can best do, and then emphatically refuse to be tempted aside from the doing that one thing. We must voluntarily decide to be ignorant of many other things in order that we may be wise in the doing of some one thing. Thoreau says that "the measure of a man's learning will be the amount of his voluntary ignorance." And he is right. You can not know everything. You must choose. Your success will depend upon the vigor with which you specialize on some one line of endeavor. A mariner's needle in the factory, before it is polarized, will point in any and all directions, and is of no practical value. After it has been magnetized, it will always in-

variably point toward the pole. So you will never point steadily in any direction until you have been polarized by a choice of your ideal career. Then you will amount to something, and do something worth while.

Misery and failure will follow if you try to do the thing you have no taste for. If we like our jobs, we will get much done and find no friction on the axles. Here is the explanation of so much unhappiness. Men try to do the thing for which they have no fitness or taste. My advice is that you keep to what you are by nature. Never desert your line of talent. Be what nature —that is, God—intended you to be, and then you will succeed. Be anything else, and you will be worse than nothing. Not only the miseries of life are to find their explanation in uncongenial employments, but the failures in life can be traced to the same source. No wonder the poet is miserable and a failure when he tries to make horseshoes! No wonder the blacksmith is starving while trying to be a poet!

Do not drift into a job. One of the meanest things ever said of me was spoken by a man who was asked by one who had known me as a boy, and had lost trace of me and wanted to know what had become of me. He asked this man if he knew what had become of me. His answer was: "Have you never heard? Why, he drifted into the ministry!" As if I had been a bit of aimless driftwood on the current of life, and at last had drifted into a landing place where I had never planned to go. Simply drifted. Implying that I had floated around from being a printer to an insurance agent, and then at last drifted into the ministry. Do not drift into a job. Think about it. Plan for it. Do not be in too great haste to decide what your life work shall be. Do temporary work, if necessary, to pay expenses, while you are getting adjusted and finding out just what your settled job shall be. Never take up a lifework just because some one wants you to. It is fine to have wise advisers, and often friends may help you to a wise

understanding of your own abilities; but never do it just because your friend urges it.

Do not think you must follow in your father's footsteps, and do a thing because he has done it. His tracks may be too big for you, or too small for you. Make tracks of your own.

One of the strongest temptations for a young man in this regard is to go along the line of least resistance. The average youth grows anxious to get on fast. He wants to make money quick. He is anxious to get married and settled in life. And so he quits college to get into some salaried position. He thinks he is taking a short cut to prosperity. In fact, he is taking the long cut to mediocrity and failure.

Time spent in a wise preparation for some worthy task is not time lost, but gained. Thousands of young men have it ever to regret that they were thus side-tracked from their life-plans because they were in too great haste to get on to a self-supporting basis. Better go a little slowly

and carry out your program. You will gain in the end.

Nine out of ten young men will choose the line of work which will bring them the quickest returns. That explains why the ranks of labor are crowded, and why the few high places of great reward are ever in search of capable occupants. The big reward only follows the long, hard toil. One can learn in an hour how to handle a shovel and receive a digger's wage. It takes years of toil and application to learn a complicated trade, and earn the expert's wages. Hence boys drive grocers' wagons when they ought to be learning a trade. Others are clerking when they ought to be in school. They are making the fatal error of taking the easiest and quickest way to secure a job. They have not seriously considered what is the one thing for which they may have some unusual fitness. They hurry into life and its responsibilities before they have carefully thought out what is the one line in which they could best win a worthy place after long and careful

training. Dean Swift has put this matter in his own quaint and forceful way:

"Brutes find out where their talents lie;
A bear will not attempt to fly.
A foundered horse will oft debate
Before he tries a five-barred gate.
A dog by instinct turns aside
Which sees the ditch too deep and wide.
But man we find the only creature
Who, led by folly, combats nature.
Who, when she loudly cries, 'Forbear!'
With obstinacy fixes there;
And where his genius least inclines,
Absurdly bends his whole designs."

To help you answer that question, "What shall I do with my life?" I would say, in the second place, put yourself into your job. Go at it with energy. You will fail if you are half-hearted. Throw all your vital powers into it. Put originality into your job. Use your brains. Think. Take initiative. Be not afraid to be original. Have self-confidence. Get out of the beaten path. Be yourself. Put thoroughness into your job. You must go to the bottom if you expect to go to the top.

The reason why so many American boys fail in our business world is because they are unwilling to go to the bottom and work carefully and thoroughly up. Many heads of departments of great businesses in this city are men from abroad who received their training in Europe. They were willing to learn the first and least important things. They know the whole business.

Men tell me that they find it difficult to secure American boys who are willing to begin at the bottom and work slowly their way to the top. Too many hope by some influential "pull" to get a start at the top. No wonder so many fall, with a sickening thud, to the bottom, never to rise! It is the fellow who does his work better than the others who proves that he is a better man. Mere favoritism may advance you, but only ability will keep you there.

It is fine to have friends to help you up if you can hold yourself up when once you are placed there. Otherwise your conspicuousness will only make you piti-

able and despicable when, like "Humpty Dumpty," you take your inevitable tumble.

You must put honesty into your job. I mean by that you must give a fair day's work for a fair wage. Do honest work. Scorn to be a deceiver. Be no party to any dishonest measure. You can well afford to lose your job, if you do so to preserve your honor as an honest man. Honesty is a great asset in any man. It is in demand far more than dishonesty. To find a man absolutely honest is like finding a pearl of great price. Young men think that "smartness" counts; that to be a good dresser, to be a good talker, to be well connected are the important things. They are important; but unaccompanied by honesty they are absolutely unmarketable. Even a saloonkeeper will not hire a thief, if he knows it. The great business enterprises of our day demand honesty, absolute honesty. Tell the banker that you are honest ninety-eight times out of a hundred when you have an opportunity to steal, and see what he will tell you. Tell even

the lawyer, whose clerk or partner you would be, that most of the time you tell the truth, and see what he will tell you. Be assured that if you engage in any honorable job, you will have to put honesty into it.

Put your pride into your work. Do not be ashamed of your job, nor let your work be ashamed of you. The severest thing which can be said of the modern mechanic is that he seems to have no pride in workmanship. I fear that the trade-union has leveled down all workmen to the low level of the worst workmen, rather than lifting the poor up to the best; paying the poorest the same wages as the best, and holding back the quick and alert to the sluggish speed of the drone and the sluggard. The result has been that good workmen say: "What is the use? I am not permitted to do more and better work than any one else; neither shall I be rewarded for superior service." And so he insults his own manhood and stoops to mediocrity and loses pride in his output and is a mere "hand"—a

thing he revolts so against, and yet which he has made himself by voluntarily submitting to such standards. After saying that, I want to add that I must not be understood as intimating that you must not join yourself with your fellows in every honorable endeavor to lift not only the standard of your profession and trade, but also the standard of your output. Join with your fellows to secure your own just rights, and preserve the rights also of those who are to benefit by your labors. Organization for self-protection is no justification for depriving other men of their individual rights and prerogatives. Your rights end where your neighbors' rights begin.

In choosing your job, do not stop only to inquire, "Is this the job in which I can make the most money?" Many a man has said to me, in condonement of the fact that he was in a bad business, "Well, you see, I can make more money at this business than in any other. I need the money!" What is more contemptible? Think of a man boldly and unblushingly asserting that

he is in a dishonest and damnable business because it pays roundly in dollars and cents! That is the excuse of the highwayman and sneak-thief. This is the excuse of the liquor manufacturer and dealer. It pays, of course it pays. Who would be found in a business whose products are ruined homes, blasted lives, and damned souls, if the hellish business did not pay? You could not find a man in this town low enough to sell whisky if it did not pay. The promise of returns in hard cash is the justification men give for engaging in any paying business which is essentially bad and disreputable. But I ask you, Can a money-reward pay a man for the loss of his honor and his own self-respect? Far better be an honest pauper, begging your bread from door to door, than a millionaire brewer or distiller, who is riding in his own private car to hell!

I close by urging you to be bigger than your job. Any true man is worth more than the labor of his brain or brawn. Edison is bigger than his phonograph.

Wren was nobler than St. Paul's cathedral. Angelo was loftier than his St. Peter's dome. The artist is greater than his canvas. Any true man should be greater than his job. The most honored earthly jury will agree with God's measure of a man. You are to be measured by your manhood. Character is bigger than career.

No matter how humble your honest toil, have a divine self-respect. Let no man despise you. The man who sweeps the streets in front of the church and earns his honest wage with which to support his many children, is as honorable in the sight of God and all right-thinking men as the man who occupies the pulpit. Longfellow had caught the vision of a man's true worth when he wrote:

"Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat."

Your chief business is to build a life, not make a living. It will matter little to you one hundred years from now whether

you were rich or poor while toiling here below. Not "How much did you make out of your job?" but "What did you do with your life?" will be the question upon which will hang your destiny.

A Man's Temptation

THERE is a general belief in the existence of the devil. The Bible plainly teaches his existence. It informs us that he was once an angel in heaven. Christ Himself says, "I beheld Satan as lightning fall from heaven."

He is very frequently referred to in the Bible. He is called by various names, such as these: Abaddon, Accuser, Adversary, Angel of the Bottomless Pit, Apollyon, Beelzebub, Belial, Devil, Enemy, Evil Spirit, Father of Lies, God of this World, Leviathan, Murderer, Power of Darkness, Prince of the World, Prince of the Power of the Air, Serpent, Satan, Tempter, Unclean Spirit, Wicked One. A long list of names given to an imaginary being, if there really be no devil. In the New Testament he is most frequently called the

devil. He is always represented as God's great enemy. He hates God. The things God loves, he hates. That is why he hates us. God loves us, and the devil therefore hates us. He is our great enemy. Every new-born soul finds a bitter enemy awaiting him. The devil seeks the overthrow and ruin of every human being. He is much wiser than we, although he is not so wise as God. God only is omniscient. He is more powerful than we, although he is not so powerful as God. God only is omnipotent. God only is ubiquitous; but the devil, for all practical purposes, by means of the evil influences he employs, is present wherever there is evil to be done and souls to be ruined. He is far more subtle and powerful than we are, and we need ever to be on our guard.

In Bible times we read of many people being "possessed of devils." There are attempts made in these modern times to explain away such demon-possession on the theory that such persons were only mentally unbalanced or insane; that we so regard

now such cases, and we cure them by modern medical and surgical processes. I do not wish at this time to enter into the discussion of this phase of the question. I only wish to state somewhat dogmatically, without attempting to furnish proof, that the modern explanation does not explain and that the modern cases of insanity do not at all parallel the cases of demon-possession recorded in Scripture. The modern theory does not explain the facts. Read Doctor Nevius's book on "Demonology." He has been a missionary in China for many years, and records meeting with many cases of modern demon-possession such as the Scriptures record. He tells of demons being cast out in such cases just as they were in Bible times, in the same way and by the same divine power. He and other missionaries in heathen lands meet with many cases of people possessed of devils, and they insist that such cases are rarely, if ever, found in Christian lands. This is an interesting aside, which I just refer to as a matter of

interest, and which is worth your while looking more deeply into.

Here is the great fact which confronts us. If there is a great power that makes for righteousness, there is also another great power that makes for evil. I am not particular what you call it. If you wish, you may call it principle, or a person or a spirit. I shall speak of this great evil agency as the devil, and no one will fail to understand to whom I am referring.

Every member of our human race has this great foe. He knows each of us personally. He knows how to adapt himself to each of us. He knows how to approach us at the various stages of our growth. He knows how to adapt himself to a child and to a youth and to a man. He never appeals to a child with a man's temptation, neither does he attempt to overthrow a man with a boy's temptation. He suits his temptations to each age. There are temptations which came to us when we were boys which we laugh at now. The temptation which he brings to men and

women in middle life are far different from those he brings to old age. The men most likely to yield to the social evil, which is so destructive of domestic felicity, are men in middle life. The devil induces these married men and women to think that they are too sharp and experienced to get caught, and so they lead the double life, which ends in disaster. Indeed, most of the great sinners recorded in the Bible were old sinners. Trust the devil to know how to adapt himself to each man's liability to sin, according to his time in life. An old man once came to me insisting that I preach a sermon against the dancing among the young people. He was greatly stirred to see the young people thus tempted of the devil. While he was talking to me, I smelled whisky on his breath.

No doubt the devil made that simple old man think he needed a stimulant and that he was only taking Paul's advice to Timothy, only substituting something a little stronger and more palatable in its place, "for his stomach's sake." You see

how hard he was on other's sins, not counting his own. No doubt the devil made that foolish old man think he was excusable in drinking whisky. The devil was too smart to try to catch that old fellow with the temptation which is so appealing to young men and women. He was too old to dance with anything! So the devil caught him with whisky.

The devil sometimes makes great mistakes and overreaches himself, for he is far from infallible; but he is far wiser than we, and we need constantly to be on our guard against his wiles.

While men have many temptations in common with women, there are certain temptations which assail men at vulnerable points in their masculine nature. The devil knows a man's nature and how to overthrow him.

There are three temptations which are especially strong in their appeals to men.

The first is avarice. It is an insatiable desire for gain. It is the vice which is most apt to taint and corrupt the heart. It is

that inordinate purpose to get money at any cost. We all recognize the necessity of making a living and the honor attached to securing a competency. But this avariciousness is something more than that. It is selfishness supreme. It produces a hardness of heart. It subordinates every other thing in life to the one business of getting money. It covers up and smothers love for the higher and better things. It treats with contempt the hunger of the mind and heart and soul. It goes on the assumption that the soul can be satisfied with mere worldly possessions. That was the trouble with the "rich fool" in the parable. Jesus called him a fool not because as a successful farmer he had raised a large crop and needed larger barns to garner it. Indeed, any one at all familiar with farming in Palestine would call any man very wise who could raise even an average crop off its rocky and sterile hillsides. Any fool can raise corn in Illinois, but it takes a wise man to get a crop of anything in Palestine. No, he was not called a fool

for that. He was called a fool because he said to his soul, "Thou hast much goods laid up for many years; take thine ease; eat, drink, be merry." As if he could feed his soul on corn. Jesus called him a fool because he laid up treasure for bodily needs and was not rich toward God. He fed his body and starved his soul.

This is the explanation of Christ's teaching about the difficulty of rich men entering heaven. He said: "A rich man shall hardly enter the kingdom of heaven." He said it was easier for a camel to go through the eye of a needle than for a rich man to enter heaven. That statement has great force with any one who has seen a camel crawling, unloaded, all panniers removed, almost on his knees, through the small gate in the great gate of an Eastern walled city, which is known as "the needle's eye." Christ meant that it is easier to get a camel down on his knees, and unloose his trappings and let fall his burden and drag him, growling and slobbering, through the little gate—the needle's eye—than to

get a rich man down on his knees, willing to be unloaded of everything which might prevent his entering heaven, possessing a spirit which prompts him to rely for salvation only on Jesus, saying,

> "Nothing in my hands I bring;
> Simply to Thy cross I cling."

The latter is a harder thing, but Jesus says that it is not impossible; that with God's grace given, it can be and often is done.

That was the trouble with the rich young ruler, who went to Jesus asking what he might do to gain eternal life. Jesus saw what we can not see in another, that the trouble with that young man was that the devil had tempted him to place his chief affections on his worldly possessions. He was rich for time, but he wanted to be rich for all eternity. Jesus saw that he cared more for the earthly than the heavenly treasures, and the only way he could ever be induced to lay hold on eternal life was to separate him from his worldly

wealth. He saw that this young man's soul was in danger from his love of money. So He used heroic measures. He required that he give up his money in order to save his soul. The young ruler would not pay the price. He loved money far more than his soul's salvation. He went away unsaved.

This does not mean that every man must become a pauper to become possessed of eternal life. It does mean, however, that in some cases the devil has gotten a mortgage on the human soul—that such a man loves money more than his soul. His only hope may be in the utter loss of his money.

Such is the avarice of the masculine soul, that the devil uses that in order to entrap him. It is inordinate greed which leads so many men to ruin. It produces the gambler of all degrees and kinds. It creates the liquor-dealer. It is unthinkable that men would engage in a business so damnable and ruinous to their fellow-men unless they got money for it. No other inducement would turn a man

into a saloon-keeper. But he will do it for money.

It alone induces a man to become a "white-slaver." It alone induces men to engage in Sunday business and insult God's law. It alone justifies men in pandering to various tastes while they violate the Sabbath law. "It pays in money," is their excuse.

Worldly success is the reward and the excuse for all sorts of ungodliness. If the devil can only get a man to see that he can make money by his scheme, he yields. Love of money ruins more men and is doing more to people hell than any other agency employed by the devil.

The second temptation to which men readily yield, so frequently and successfully employed by the devil, is worldly ambition. In man is an innate spirit of leadership. It shows early in life. Even children want to be "It" in their childish games. This inordinate ambition in men produces jealousy and envy, the twin vices which are the vilest which ever crawled over the

threshold of hell. Read human history, almost all of it written in human blood, and see how the devil has wrought ruin among men through this temptation. I have not time to dwell upon it. But I have but partly pulled aside the curtain that reveals an inferno of human ills, all wrought by the men who have yielded to the devil as he tempted them with promises of power and place.

The third temptation that the devil employs in his appeals to men is through their fleshly lusts. It is not a pleasant thing for men to admit, but we men know that we are coarser-grained than women. Our appetites are coarser. We like heavier and stronger foods. We like hot condiments. We prefer ill-smelling cheese. We like strong coffee. Our liquor must have some tang to it. Men—not women—as a class like whisky. They like a drink that cuts. Men want much to be feeling themselves. I mean by that they want constantly to be pandering to their physical sensibilities. Men, when not eating or

drinking, want to be smoking or chewing. I fancy many men stay away from church because they will not go so long a time without pandering to their fleshly appetites. Even the solemnities of the lodge-room are outraged by members, who can not sit down in decency for an hour without tickling their physical sensibilities.

A man is more conscious of his flesh than is a woman. His lusts are stronger and more clamant. And when I say that, I do so with no purpose to condone evil in men. The strength of a man's passion is no excuse for its unlawful exercise. We are kingly built. Our will is to sit on the throne of our life. Will must sway the scepter. A man becomes a brute when his passions climb up the marble stairway to the throne, grasp the scepter from the hand of the will, and make it cringe like a slave at the foot of the throne. We are men, and are to be masters of our appetites and lusts.

The strength of passion is only a challenge to our nobler manhood. As men, we

are to be the masters. A man becomes a beast when he ceases to control his physical powers, and he becomes contemptible when he pleads excuse for his bestiality on the ground of his temptation. Neither in the Bible, nor recognized by the pure conscience of decent men and women, is there a double standard of morality—one standard of purity for women and another, much lower, for men. It is an excuse, prompted by the devil, that there is something in the masculine nature that requires the violation of all divine and social laws. It is not true. God requires like purity in man and woman. It is the failure to recognize this law that is the strength of the social evil. It is the explanation of so much of ruined manhood. It is the cause of so many invalided young married women. The wild oats, which young men think they are excusable in sowing, must be reaped. The violation of nature's laws, which are God's, will reap its penalty in crippled manhood, diseased motherhood, and degenerate childhood. God insists, and so does every right-

minded man, that the husband should meet his wife on the same moral level and bring to their home the same experiences of absolute purity.

Thomas Hardy, in "Tess," tells how Angel Clare repudiated and put away from him his young wife when he learned that she had had a dark chapter in her past, although he had admitted to her that he also had had a dark chapter of impurity in his own past life. Before God he was as guilty as she, and it was a damnable thing for him to require of his wife a standard of purity which he himself did not possess. I am saying all this not to condone evil in my sex. I recognize the potency of the temptation, and it is this about which I am speaking. I am insisting that the devil strongly tempts men in the realm of their fleshly nature. As I have said, this is the strength of the social evil. I do not believe that every public prostitute is the victim of some man's duplicity and deception. As a class, they are not composed of fallen angels. They are sinners and are open to

like temptations, and their love of ease, vanity, and kindred vices lead them into lives of shame. But I insist that, were it not for the strength of this appeal to impurity in men, the social evil would soon be eradicated.

This explains the waste of millions for tobacco. While I do not put tobacco on the same moral plane with liquor, I know their close affinity, and how one calls for the other. Women, too, can learn to like tobacco, and the fools of that sex are rapidly increasing, so that many "smart society" women are taking on this particular habit which almost universally prevails among prostitutes. Any woman who smokes lays herself open to the suspicion that she is a harlot. The virtue of any woman seen smoking in public is questioned. This is because in our land and time it is a vice confined almost wholly to the women of the underworld. But it is the almost universal habit of men. The whole business is practically supported by my sex. Mere boys are ruining their

physical, mental, and moral natures by the tobacco habit.

No one doubts that this strength of fleshly appetite in men is the almost universal support of the vast liquor traffic. In most instances women are protected from the greed of the saloonkeeper. Many cities prohibit the wine-room attachment. Women are arrested if seen entering drinking places. But it is almost universal that everything possible is done to tempt men to enter the drinking-place. They are sought out everywhere. Even growing boys are tempted in order to keep up the supply of victims. In hotels, restaurants, and most public eating places temptations to drink are placed before men. How few glasses are turned down at public banquets! Everything is done to appeal to this passion for drink. When I think how the devil so tirelessly seeks to ruin men; when I think how my brethren are being assisted in ways which have such mighty appeals to their masculine natures, I cry out: "Who is able to overcome? How can we escape?" Bet-

ter men than we have been overthrown in this way.

Some of the noblest and brightest of my sex have been hurled from lofty heights to deepest depths of shame and eternal overthrow. Of one thing I am sure, no man in his own strength is able to fight successfully the enemy of his soul. He needs God's help. God knows he needs it, and has provided it and urges us to use it, knowing full well that without it we are playthings in the devil's hands.

I have good words for any cure that helps a drunkard conquer his appetite. But the best cure is the Christ cure. Colonel J. F. Mines, of New York City, was the first great literary advocate for the "gold cure" for drunkenness. He boasted of his deliverance. And yet he died a drunkard. O, my brothers, we need help from God in the unequal warfare we wage with the devil!

When I first saw Guido Reni's painting in the Capuchin Church in Rome, I thought, as I looked at the archangel standing over

the prostrate form of the devil, with his glittering sword in hand, his armor all shining, and not a feather in his helmet ruffled, that surely Guido never saw any one come off victor over the devil in any such beautiful and untarnished fashion. A tussle with the devil means ruffled plumage and soiled garments. Riviere understood the struggle better. In his great painting of St. George and the Dragon he represents George on the ground, thrown from his horse, the horse entangled in the tentacles of the dragon and thrown back on his haunches, while George is all but dying, while an angel comes to his rescue.

We men are waging an unequal fight with the devil. He is too much for us. That is why so many of you men are worsted in the struggle. Your vices grip you. Your passions control you. Your worldly ambitions are damning your souls. You need help. You need it badly. It must come quickly or you are lost.

Sin is so mighty a thing in your life that you yourself can not cast it out.

Nothing but the blood of Jesus Christ can clean out the Augean stable of your sinful soul. Will you not let Christ come to your aid? He stands right here now ready to help you. Won't you let Him know you are willing? Will you not call to Him now? Make the sign. Give Him the token. Raise your hand, and by that sign tell Him that you ask His aid. Quick as lightning will He fly to your aid.

The Iron Duke, in his losing battle at Waterloo, did not think it unmanly to welcome the help of Blücher. Neither need you be ashamed to ask God's help in your battle with sin. Let those of us who take Christ now to be our Savior and Helper stand on our feet, while I tell God in prayer that we "yield by dying love compelled and own Him conqueror."

A Man's Vote

NATIONAL government is so vitally related to the peace, progress, and prosperity of all the people, that it is of the utmost importance that each citizen shall so meet his personal responsibilities to the State that the largest good can come to the greatest number. Every individual comes to his highest dignity in a land like ours, where every citizen is sovereign, and where each can express his will by his vote.

It is a part of the function of the Christian Church to educate, inspire, and direct its members in such ways as will the better fit them for the high duties of citizenship.

In discussing this subject I shall lay down three fundamental propositions, namely, every citizen receives, and has a right to receive, much from the Govern-

ment; every citizen owes much to the Government, and every citizen should intelligently ally himself with one of the political parties.

In the first place, then, let us remind ourselves of the blessings we receive from the Government under which we live. These blessings can be classified under five distinct heads:

First, the Government furnishes us with security of life. It undertakes to do for one what each savage undertakes to do for himself, namely, protect his life. The Government disarms every individual citizen and then, by police and military forces, undertakes to protect the citizens from all assaults upon their life and person. No man is allowed to carry a weapon in self-defense because the Government assumes the responsibility of his protection. That protection is extended to him, not only when living in his own land, but when traveling abroad in other lands. When he leaves his own shores the Government will provide him with a passport, declaring his

citizenship and calling upon all men everywhere to respect him and his rights. Should his life be assailed or his interests in any way become involved while far from his native land, the entire resources of the Nation's army and navy will be employed, if necessary, to secure for him a safety and security which are guaranteed him under the Constitution. We move about, at home and abroad, in the proud consciousness that the whole power of the Nation is under bond to protect our life.

Secondly, the Government also assumes the responsibility of protecting our property. There is an organized force of police to protect our property from attacks at home, and military and naval forces are ever ready to keep out the foreign invader who might seek to destroy or obtain our possessions. At great outlay of men and money, the Government undertakes to provide for the humblest citizen that protection which he could not secure through his own unaided efforts. The vast machinery of courts has been installed so that the

property-rights of every citizen shall be conserved and protected.

In the third place, the Government undertakes a most important service to its citizens in providing for all a liberal education. Under such a form of government as ours, it is vital that its citizens be intelligent. An ignorant people are incapable of self-government. Education lies at the foundation of free government. A system of free and universal education is all-important. Our most vital institution is our public school system. The State rightly provides a means of education for all candidates for citizenship. Hence, the logic of the situation involves education for even adult men and women who come to our land with the purpose of becoming citizens. Public night schools are provided for the purpose of fitting the applicants for American citizenship with that degree of learning which is essential to intelligent sovereignty. The law of compulsion should obtain among that class, as well as among children under fourteen years of age. It is a great boon

vouchsafed to all its people when the Government guarantees to give an education to all, regardless of sex, color, or creed.

Fourthly, the Government provides another blessing, which we have enjoyed so long that we have ceased to appreciate all that it means to us. Other governments than ours have provided for their subjects security of life, protection of property, and some educational advantages, but nowhere, since human governments were born, can be found under any flag such a freedom of speech as our Constitution grants to the feeblest citizen. This blessing involves some risks and many dangers; yet the principle of free speech under a free government is so imperative that we must run the risks and dangers which the principle involves. Our free press often insults decency and invades privacy and fosters vice; nevertheless, a yellow press and a "flannel-mouthed" agitator can be endured rather than a censored press and padlocked lips. We suffer in America from too great freedom of voice and pen; but I know of no

greater evil than that which would ensue from any curtailment of our rights of free speech. Compare with our lot the situation in Russia, where the press is so colorless and vapid that it has no influence for good or ill; and where even college students dare not assemble to express themselves on any living topic. Think of Turkey, where officers of the law in recent years have forbidden Christian societies to print on their programs the Lord's Prayer, because it encourages Turkish subjects to pray for the coming of the kingdom, which is not Ottoman! We should daily thank God that we live under a flag which protects every man in his right of free speech.

And then, that fifth blessing is liberty of conscience. We Americans are flaccid and spineless in matters germane to conscience and the soul, because we have never had to fight for our religious principles. You have not found the secret of the sturdy Scotch character until you discover what the Protestants of Scotland endured for their faith. Our American religious prin-

ciples rest lightly upon us because we do not sufficiently appreciate them. Our religious liberty has bred a false latitudinarianism, which reveals itself in a so-called broadness which, after all, is only an indifferent thinness which is so diaphanous that it possesses no moral consistency. We have grown thin in our purpose to be broad. We need more frequently to read the history of our Puritan and Protestant forbears, and learn again what price was paid in red blood for the religious liberty we so richly possess to-day.

The most potent and all-absorbing impulse which attracted the best immigrants to our shores was the glorious door opened to the oppressed and constrained souls who sought freedom to worship God according to the dictates of their own consciences. We are living to-day in all the high and finer things which glorify us as a Nation, on the lofty principles of that small but mighty minority of Godly men and women who came across unfriendly waves to sturdy shores in search of liberty of conscience.

The one great blessing granted us by our Constitution must be guarded more sacredly than ever festal virgins tended the holy fires—and that is our God-given right to worship our God in such ways as seem right to us, so long as we do not trespass on our neighbors' rights in their purpose to worship after their own manner.

I have just briefly enumerated five of the best gifts of God to man, and each of them is bestowed upon the citizens of this country through the instrumentality of our civil government.

In view of what the Government does for us, I do not hesitate to speak out boldly what each citizen owes the Government. It is a debt he can never fully repay. No wonder our best and bravest have paid their last full debt of love and devotion to their country by gladly shedding their hearts' blood in its defense and for its perpetuation!

I shall suggest at least five ways in which every citizen should be willing to express his obligation and pay in part, at

least, his debt to the Nation which does so much for him.

First, he should give the Government his financial support. To maintain all the machinery of the Nation requires vast sums of money. When each does his share, the load is not heavy for any. It is right that each citizen should be properly taxed to support the institutions which so richly bless him. The repudiator of taxes is an ingrate, in addition to his dishonesty.

We all repudiate the principle of taxation without representation. This is a principle too little recognized in monarchical forms of government. And, to our shame, be it said, it is violated in the case of half of our American citizens who are deprived of the right of franchise. I have no excuse to offer for the violent and criminal women of England who are pursuing a brick-bat policy to secure their rights from Parliament; but I do insist that those who are depriving them of their rights as citizens of the empire are in no sense guiltless.

We in America are more to be blamed

than any other people for depriving our taxed citizens of their right to be represented at the ballot-box, where every sovereign citizen should record his will and opinion.

Secondly, each citizen owes his Government a portion of his service. That service may be rendered in taking time to vote, or in occupying such office as the machinery of Government requires. Our American history has furnished the names of many noble and good men who have given themselves to public service. To-day a long list of youngerly statesmen have offered themselves for public service; men who have confessed that they had not the time for mere money-making, but who find joy in such altruistic service for humanity as the Government service in all its departments offers.

There is a patriotism of peace as well as of war. One can as truly show forth his loyalty to the flag in times of peace as when the flag is assailed. I think one's patriotism is more severely tested in times

like these, when honest men in office is a matter so vitally connected with the very permanency of free Government, than when some Sumter is fired on or some insult flung at our flag.

We need to-day patriots who, by wise legislation and the enforcement of just law, shall protect our youth from greedy vice, our commerce from selfish monopoly, and our courts from partialities and bribes. We have our American roll of honor, and the names are those of patriots who gave their lives for their country when its life was endangered. We can not too highly revere their memory, nor too proudly regard the remnant of their compatriots who still survive among us to remind us that once men loved our flag so well they were willing to die for it. But we need to supplement that noble list with the names of patriots who in private business life, in the social circle, in courts of justice, in counting-room and market-place maintain the high principles upon which only can such a Nation as ours continue to exist.

We have proved that we can survive as a Nation when war drenches our land with blood and when even internal strife threatens to sever our country in twain. It remains to be proved whether we have the vitality to endure the strain of individual immorality and commercial dishonesty.

It goes without saying that every citizen should defend his country in times of war; but it is equally true that every good citizen should stand ready to protect his country when the purity of the ballot-box is threatened with pollution, when commercial integrity is assailed by greed, and when even our courts are laid open to the suspicion of dealing out uneven justice.

In the third place, it is every voter's duty to cast his vote when occasion requires. One of the chief dangers to the Republic lies in the fact that so many of our best citizens refuse to vote, and that the full vote of the worst citizens always can be expected. In this city, more than once, thousands of our so-called best citizens have refused to vote, when only a few hun-

dred of them could have so affected results at the polls as to insure better laws and better law-makers.

Many sections in our city to-day are represented by evil men, who stand for the worst in our political life, because self-respecting citizens have been too much engrossed in their own private gains to give the half hour necessary to the depositing of their ballots. A "ward-heeler" is more to be respected than a millionaire merchant who refuses to vote, and allows the worst element in the town to dictate its policies and manage its affairs. The grateful citizen will vote.

In the fourth place, we meet our obligations to the Government by intelligently informing ourselves concerning public men and public measures. Time should be devoted to the securing of such knowledge of men and measures as would render us capable and worthy representatives of a Nation whose very foundations must rest and can rest only upon the intelligence of its people.

And then, lastly, each citizen owes it to his country to lend his influence for the best things in political life. There are two sides to every question; but, on analysis, it will be found that those two sides are a right side and a wrong side. Too many reputable citizens are found on the wrong side—not so much from intention as from indifference. Often we can not easily know which is the right side. It can not be discovered always by reading one newspaper. Every newspaper is in a large measure partisan, and you never can find in it anything which will lend color to the side which it opposes. The least judicial institution in America is the daily newspaper. Yet we rely upon it for information to guide us in our actions in matters pertaining to public interests. Each interest now has its own printed organ, and no man can easily and lazily come to full knowledge in vital public matters. We owe it to our own self-respect, as well as to the Nation which so richly blesses us, that we diligently inform ourselves upon men and measures, and not

quickly conclude that everything our daily paper contains is true. No man can be a good citizen who reads only his party papers.

I now come to say, in view of all I have thus far said, that each man should ally himself intelligently with some one of the political parties. In our form of government, political parties are a necessity. Measures are brought forward and carried to successful issue through the instrumentality of party organization. Parties express their principles and thereby form a platform upon which they are expected to stand, both before election and after.

Each citizen will find within some one of the parties an opportunity for the recording of his opinion and wish. All this is not to be interpreted as arguing against the independence of the voter. Belonging to a party does not imply that one must always respond to the party-whip and vote the party ticket. The hope of American politics lies in the independence of the voter. Whenever his party allies itself to men and measures he can not indorse, he

can record his protest at primary, convention, or at ballot-box.

Parties are learning in these days that they must know and express in their platforms the wishes of the people rather than listen only to the dictates of influential men with important personal interests to conserve.

This is neither the place nor the time to discuss party differences. But I believe it is incumbent upon me to say that the great issues upon which the parties in the past differed are either dead or settled. In the near future there will be new party alignments. The living issue of our day is this: Should this Nation remain anchored to the past and continue loyal to the ways of the fathers, or go forward, under the leadings of Providence, to a wider and less selfish destiny?

At the core of our national life there must be purity, honesty, and integrity. In addition, there must be a noble altruism which is as far removed from all savage individualism as heathen anarchy is distant

from Christian civilization. We must learn how to live the social life. In other words, we must learn how to live our highest and best in connection and co-operation with our fellows. We must sink much of our personal good into the common good. We must give up some of our personal rights if we would relate ourselves to the larger community.

Personal liberty may be clung to long after it should have been lost in the common good. Our personal rights end where our neighbors' rights begin. I must forego doing many things I might do if I lived alone. If I live in the thick fellowship of others, I must consider their rights. It is the recognition of this principle which compels modern statesmen to minify the rights of any one State in order to magnify the rights of all the States.

The principle of "States' rights" pushed to the extent of that held by the statesmen of the nineteenth century, is an anachronism to-day in the twentieth century. Our rapid means of intercommunication, our

telegraphs, telephones, railroads, airships, and wireless telegraphy have made interstate commerce compulsory. To-day commerce should be as little trammeled by State lines as by county lines.

We are now a Nation and not simply a Confederation of States. We have a new nationalism. The modern patriot thinks first of the Nation. We must think in national terms, and legislate for all our people and not simply for some section. And when all men everywhere come fully to recognize God as the common Father of all the children of men, and Jesus Christ the Elder Brother of all humanity, then will men everywhere have grown tall enough to look over their national boundary lines and regard the whole earth as belonging to their family, while their patriotism is vast enough to include the wide earth which their God has created and their Savior redeemed.

A Man's Maiden

It was because Esther was fairer and better behaved than all the other maidens brought before the king that she was chosen to be queen, and thereby became the savior of her people. The king had been charmed by her maidenly virtues.

It is so with every manly man. He is attracted by worth as well as beauty. Every normal man enjoys fellowship. It is natural to be with kindred spirits. It is a bad sign for a young man to hold himself aloof from other young men. The average boy likes to belong to a "gang." Boys like games which require team-work. "Solitaire" never appeals to a boy nor to a young man. Lonely women and crabbed old men may amuse themselves in that way; but normal men want to be with folks.

Not only is the normal man anxious to

enjoy the fellowship of men, but he especially enjoys the companionship of women. This disposition shows itself very early in the life of a boy. It is quite generally known that a man passes through five distinct periods in his relation to the opposite sex. Up to about eight years, a boy forms attachments for girls of his own age, with whom he plays on the same terms as with boys. He has no self-consciousness, no sex-consciousness. They play together in utter abandon. Gifts are exchanged between them, and their relations are without embarrassment.

Then follows a second period, from eight to twelve or fourteen, when a boy begins to show particular interest in some one girl. He is no longer unconscious of his relation to her. He is shy. He bestows his gifts secretly. He follows her at a distance. There is no lip-confession of his love, but all who observe may know in what direction his preferences lie. There is confusion in each other's society. They want to be together, but at such times there is little

liberty of speech. When the boy's elders begin to tease him about "his girl," he immediately repudiates her, and would rather lose her friendship than be made the subject of jesting on her account. For he has great fear of ridicule. The boy at this stage is very fond of games. Babcock, the psychologist, says that of eighty-three played by the boys and girls in Washington, D. C., he discovered that thirty of them were "love-games." At this stage the girl of the same age is more bold and less guarded than the boy. The boy's best way to let it be known where his preference lies is to "show off" before her. He delights in displaying for her his prowess. He would be an athletic hero. He struts and becomes a "smart Alec." He deceives no one of experience. He is expressing his callow love.

Then from twelve to eighteen he is very apt to have a new love for one older than himself. She often is his teacher, or an older sister's chum.

Then follows that period in his growth when he experiences new sensations and

aspirations. Strange to say, there springs up often an aversion to the opposite sex. He does not seek her society. He thinks often of her when alone, but does not feel content or at ease in her company.

At last, at full maturity, he becomes the normal man, and finds joy and inspiration when in the society of good and pure women.

Every man is the better for his companionship with good women. No man can become a well-rounded man until qualities are cultivated in him which can only grow in the society of a good woman. The badge of a true gentleman is found in his courteous treatment of women. Men are more or less gruff and bluff in their fellowship with each other. But in the society of women each feels himself under bond to be gentle and kindly, and show them every possible courtesy. He learns to think less of his own ease and pleasure, and to be alert in the interest of others. Every true man sinks all thought of himself in his purpose to make the opposite sex comfortable and

happy. No man, abounding in selfishness, can make any woman happy. Selfishness is the explanation of many a bachelor.

The companionship of women also teaches a man self-control. He feels he must keep a guard over his life. He must think twice before he speaks. Good society puts under the ban the man who shows his temper in the company of ladies. Many a man, lacking that supply of divine grace which God freely gives to all who ask it, finds his only restraint upon his speech and temper in the society of the opposite sex. When a man has for a friend a woman who is no restraint upon his conduct or speech, he is cursed rather than blessed by such a friendship. Nothing is so damnatory as the friendship of a woman who has no restraining influence on lip or life.

The ability to participate in a pure conversation is one of the surest marks of a true gentleman. Recently a man in my presence started to express his indignation over a matter which deeply stirred him, and then stopped suddenly, and said, "I

can not properly express myself in your presence." He had so accustomed himself to the use of profanity that he did not dare trust himself to speak out his mind in the presence of a Christian. How could a man like that be at ease in the society of refined women? One must learn how to keep his lips clean and his thought pure if he is to enjoy the companionshop of a good woman.

To be the good companion of a good woman is to be a chivalric knight. All the nobler and kinglier qualities of his manhood are constantly appealed to when a man is in the society of women. He thinks first of their comfort. He forgets self in their defense. He protects the weakest woman, not only from insult and assault from other men, but especially from himself. His chivalric soul keeps inviolate the reputation and character of the woman who places herself under his protecting care. No man is so foul as he who betrays the woman who trusts him.

All these virtues are bred in the genial and kindly atmosphere where pure woman-

hood dwells. Every true man treats every woman as he would have his sister treated by true men everywhere.

The honest man despises hypocrisy and mere pretending. There is a hypocrisy other than that so frequently displayed in religious matters. It is the dishonest intent of appearing better off than one really is. It is the attempt to make it appear that one is what he is not. This has proved the ruin of many a youth. He has lived beyond his income. He has worn better clothes than he could afford. He has run in debt to purchase gifts. He has ridden in carriages when he should have walked. He has played a miserable part. He has sought to gain friendship under false pretenses. It always ends in disaster.

It is a rare art in a man to maintain the relation of pure friendship with a woman. It is not necessary that matrimony should be regarded as the necessary goal of all friendships between a man and woman. A noble-minded man and an equally noble-minded woman may know the strength and

charm of a friendship based on much of value that they hold in common, and yet never feel that such friendship must flower into matrimony. It would be a sorry and ill-sorted world if there were to be no such friendship. It is a low and suspicious mind which can not conceive such a friendship. Every man is rich who possesses even one such woman as a friend.

Young women should not regard every young man who pays her any attention as a possible husband. Nothing is more admirable in a young woman than her capacity for unselfish friendship with numerous young men. It is beautiful and chivalric in a man to possess that quality of genuine friendship which enables him to find joy and real strength in the fellowship of many women who find in him the qualities of a true brother, so that between them there may grow up a friendship unalloyed with ulterior motive, and free from all suspicion of mere personal interest.

We have in the social life of Jesus a fine model and example. What a commentary

on His character is the quality of His friendships! His boundless sympathy alone can explain the wide range of His friendships. He was the friend of woman. He emancipated her. No man who ever lived did so much for womankind. Other religious leaders and teachers either debased or ignored her. See what place woman occupies in society under any other religion, and then compare it with her place in Christian civilization, and you will discover what has been the influence of Jesus upon woman. His civilization has been made possible by the place in it given to woman. He respected woman. His only earthly contact with the human race was through a woman. He had no earthly father.

Read His life with the purpose of noting how He treated women. You will discover how pure and intimate were those relations. His purity attracted good women. It did not repel bad women. Even the common woman of the town dared approach Him with hope. She knew He was no Pharisee. His goodness was the kind

that was patient with badness. Sinful men would have stoned her to death. Jesus had words of sympathy and pardon for her. His treatment of a Samaritan woman of bad reputation is the fine expression of a good man's consciousness of his own integrity.

Bad women instinctively know the men to whom their own badness may have an appeal. A bad woman shrinks in the presence of a good man. But there was something in Jesus besides His moral purity which offered hope and help for even a sinful woman. Virtue flowed from Him so strongly that He could come in contact with the vicious without becoming tainted. His goodness was mightier than others' badness. It is so to-day. Jesus can walk among the vilest and still be good. Even yet may Magdalenes bathe His feet with their tears and wipe them with their hair and hear His voice of love and pardon.

And so to-day every man who has Christ's spirit and seeks to be like Him, should be a blessed benediction on the life

of every woman whom he knows. She should regard him as a tower of strength and a refuge. To him she should feel she could go in any hour of her need, and feel that he will not violate her confidence nor take advantage of her need. No man is quite so vile as he who betrays the confidence reposed in him by a trusting woman.

For a man to receive under his protection a woman who trusts him, and then injure her, is too base for human society. There is nothing finer than all that is high and noble in a man rising to meet the appeals of innocence and dependence. Note well the "way of a man with a maid," and you can judge his character.

Jesus Christ is no model for husbands, for He never was married. But He is a beautiful model for every man in his relation to mother, sister, and friend. His devotion to His mother is an example for all sons. His last dying thought was for her. He was the welcome guest in every home. Mary and Martha, of Bethany, found in Him a true Friend in the days of their joy

and in the time of their deepest grief. He was every woman's Big Brother. The spiritual Mary, the practical Martha, and even the outcast harlot, felt that she had in Him a true friend, indeed.

The disinterested friendship which a good man may have for a good woman is one of the fair fruits of Christianity. When men everywhere come to look upon every woman as a sister, and feel themselves bound by Christian chivalry to befriend and protect her, then will the ills which destroy domestic felicity and ruin the lives of so many fair women be eradicated, and the sweet joys of heaven will be shed abroad upon all the children of men.

A Man's Wife

The most holy and intimate relationship should exist between a man and his wife. In the Christian world there is known no more sacred union than that which exists between Christ and His Church. He loved it unto the death, giving His life for it. He still loves it. He calls it His Bride. He took the holy relationship which He sustains toward His Church and used it as a symbol of the holy bond which unites man and woman in holy matrimony.

Hence the finest and noblest thing a man can do is to marry some worthy woman. When two souls are thus mated, the only thing worthy of symbolizing that union is the intimate love between Christ and His Church. The ceremony binding thus together for life two loving hearts is so holy that I do not wonder that the

mistake has been made of regarding it as a sacrament.

If there could be any other sacrament than the two ordained by our Lord—baptism and the Lord's Supper—surely it would be matrimony. And yet how thoughtlessly men and women rush into it, without investigation, without real love, without prayer. The bond is sealed by the mere utterance of some legal phrase, uttered too often by some ungodly civil official. Most divorces come from such marriages.

The disgrace of our American civilization is the divorce mill, which grinds out in any one city each year more divorces than any European nation would grant in a decade. There is no legislation so much needed as a uniform divorce law, operating in all the States of the Union, and greatly reducing the number of legal grounds for divorce. To-day giddy youth and evil men and women are practically acting on the theory of "trial marriages." They say they will get married, and if they do not

like it will get divorced and try it again. Such practices are a disgrace to a so-called Christian civilization.

Marriage is the normal state. When mature men and women do not marry, there are abnormal causes preventing. There may be physical, mental, or moral impediments to matrimony. Otherwise every man should have a wife.

Matrimony is the divinely ordained state in which the race is to be continued. It is only in this orderly and beautiful relationship that a worthy offspring can be secured. God has "set the solitary in families," and children are to have the training which only can be secured in a home where father and mother love each other and are true to their marriage vows.

It is vitally important that every individual should have some one intimate companion. No one life is complete in itself. It needs its complement, its mate. Marriage is a deep-seated need of men. Each feels the hunger of a soul-mate. Each finds strength and joy in another's fellow-

ship. Men and women are as vitally essential to each other as a bird's right wing is essential to its left.

It is the counsel and cheer that one soul imparts to another that makes life bright and strong. A man may have many friends, but he can have only one true wife. In her he finds a companionship that no one else nor any company can provide. She becomes his other self. In her and through her he comes the better to know himself, his strength, and his limitations. She becomes his best critic and best supporter. The two lives become so overlapped and interlaced that each finds the other essential to the best efficiency and happiness. No man's life is well rounded which lacks the intimate companionship which only a true wife can give.

Not the individual but the family is the unit in human society. There can be no genuine family life without a home. The stability of the marriage state and of the civil government rests upon the home. A nation without homes is a rope

of sand. You will be convinced of this if you will study the interior life of the nations of the world. You will discover that the government is strong and enduring in proportion to the strength of the home life of the people. Look at Germany and England, and then look at Turkey or India.

Any law on the statute books, any religious belief, any cost of living, any style of architecture which minifies the sacredness, the privacy, or the permanence of the homes of the people is a decided menace to the perpetuity of that nation.

"Marriage is honorable among all men, and is therefore not to be entered into unadvisedly, but reverently, discreetly, and in the fear of God," because matrimony is the soil in which alone can grow some of the fairest virtues which adorn human character. There are many qualities which only a true husband and father can ever acquire. There are womanly virtues which only a devoted wife and mother can ever possess.

The fairest and most Christly fruits in a human life can only germinate and flourish in the lives of men and women who dwell together in the bonds of holy wedlock. There is a psychological and moral explanation of the instinctive discount which is placed on what we call an "old bachelor" or an "old maid." The unmarried should not be condemned, for many a tragedy is connected with the life of the so-called "old maid." Her very singleness of life may be the badge of her noble self-abasement and devotion to others. But, after all that has been granted, it remains true that out of such a life have been kept some of the fairest virtues which can adorn human life.

Let me repeat that every normal man under normal conditions should be married, because he thus puts himself in harmony with the divine plan for the perpetuity of the race. Thereby he also secures that one intimate companion whom his nature craves and needs. He further adds to the stability of the social fabric by es-

tablishing a home, which is the essential unit of society and the very foundation of the State. And then he cultivates those virtues which can only be grown in the character of him who loves and sacrifices.

I have a well established conviction that every man should marry and settle in life just as soon as the law will permit and he is able to support a wife and family. When I say "able to support a wife and family," I wish to make it clear that I do not sympathize with the modern notion, too widely current, that a man must be able to begin married life where his parents left off. In other words, it is folly for a man to say, "I can not afford to marry until I can set up a home as well ordered and equipped as my father's, or as full of comforts as the home of the parents of my would-be bride."

Many an honest young fellow ought to be settled in his own modest home, who will tell you that he dares not ask a girl to live with him in a home so much less comfortable and beautiful than the one she

must leave when she becomes his wife. I am convinced that the daughter of many a rich man would gladly live with the man of her love, even though his home would be far poorer than the one she left. We undervalue the true worth and nobility of the average American girl when we assume that she loves luxury and ease more than her own home in the companionship of the man she loves.

There should be forethought and serious consideration of all that marriage implies in the way of expense and sacrifice. Careful calculation should be made as to one's ability to maintain, in proper ways, a household. But many a youth is falsely concluding that he can not afford to marry, when, with proper economy, wise planning, and the abandonment of all foolish selfishness, he could marry some worthy woman and set up his own household.

Youth is the best time to begin the married life. I could argue this from economic, from physiological, and from social principles which are involved in the

problem. But this is not the time nor the place to employ such arguments. But I may surely and safely dwell upon the value of an early marriage on the ground that a man will be saved from many an ill and evil thing. A man is less likely to sow that useless seed which always bears a harvest—namely, wild oats. Many a youth has gone to an early and dishonored grave because he sowed wild oats. An early and honorable marriage might have saved him.

You have heard the conundrum, "Why do married people live longer than single people?" The answer given is, "They do n't; it only seems longer." Of course, some old bachelor invented that joke, and it always provokes merriment wherever it is perpetrated. But the real truth is that married people do live longer than single, as proved by the best life-tables. There are full and sufficient reasons why people living the normal, loving, and helpful married life should be saved from many an ill which is a menace and a destroyer of life.

I might add, in brief, that early marriages conduce to the acquirement of habits of economy, and the young people more readily adjust themselves to the requirements of the married state than old people whose habits have become fixed, whose selfishness has become confirmed, whose opinions have crystallized, and whose very forms of speech have been stereotyped.

It is not for any man to tell another who his wife shall be. It is one of the finer exhibitions of the divine goodness that the Creator of us all has not given to all men alike the same ideals of womanly perfection. It would be awful to contemplate the dire consequences had it been ordained otherwise. Each has his own ideal, and thank God! there is a "Jack for every Jill." There is no woman so unattractive that she may not receive favor in some man's eyes.

Yet in a Christian land, with our Christian ideals and standards, with a morality growing out of a deep-seated demand of the human soul, and not dependent upon

mere matters of convention, one may safely mention certain qualities which should be the fine possession of any woman who is worthy to command and hold the love and loyalty of a worthy and noble man. I am assuming that the man is worthy. I heard a college boy once catalogue the virtues of the woman whom he would marry. When he was done, a young chap spoke up and said: "Great Cæsar, man! what do you expect to give in exchange?" It may be of interest for me to tell you that after the lapse of more than thirty years that young fellow, now gray and bald, is still unmarried.

I feel sure that every true man will be willing to admit that he desires his wife to have good health. He wants her to be as well or better educated than himself. He knows the value of common sense in a woman and prizes it more than beauty of person. He requires that she shall be like Cæsar's wife, "above suspicion" in all matters involving the integrity of her marriage vows and her own private life. He

would be proud to observe in her an economical quality which would aid him in his plans to live within his income. He will hail with joy her industry, and thank God daily if he has not secured a lazy wife. He will be proud to boast that his wife loves home more than the pleasures of the outside world. He will count himself the most blessed of mortals if his wife is good-natured and never pouts nor scolds. Above all, he will discover his real treasure in her when he finds that she is generously unselfish, for the root of nearly every family trouble, the cause of most divorces, and the ruin of the best homes can be traced to selfishness. A selfish wife is a slumbering volcano underneath every hearthstone. Any hour may witness an eruption which will burst into fragments the sacredest and finest home ever founded. There can be no permanent happiness where selfishness breeds envy, suspicion, and jealousy. Then home ceases to be like heaven, and grows more and more like hell

The Bible says that "the husband is the head of the wife, even as Christ is the head of the Church." Husbands are admonished to "love their wives, even as Christ also loved the Church and gave Himself for it." When such a relation as that exists between a man and woman, there will be no quarreling over who is to be the superior. Each will treat the other as an equal, never as an inferior or a slave.

Marriage, under Christianity, is a far nobler institution than under any other form of religion. Under Mohammed only men worship and attend the mosque. A woman is hardly thought to possess a soul. Christ has exalted womanhood to her rightful place by the side of her husband, and whatever may be said about Biblical admonitions concerning wives submitting themselves in obedience to their husbands, it is never to be inferred that she does so as his intellectual or moral inferior; and the practical working out of the scheme under Christian influences has produced a type of womanhood infinitely above that found beyond

the pale of Christendom. A Christian husband treats his wife as his equal, and gives her the supreme place in his affections.

Husbands should never be less courteous after marriage than they were before. The basis of many a marital infelicity may be traced to discourtesy on the part of one or both of the married couple. Why should a man be less attentive and courtly to the woman who loves him best of all the world than to any other woman? No measure of intimacy and mutual understanding can excuse a man for being discourteous to his wife.

A husband should treat his wife with open frankness. There should be no withholding of confidences. I do not mean that a man may not know some things he need not tell his wife—things which she does not need to know, nor would the knowing of them conduce to her happiness. He knows many things she does not, and she is the better for it. She knows many things he does not, and he is the better for it.

But in all those affairs in which both are

mutually interested, such as the financial ability of the husband, and his whereabouts and hers, there should be the utmost frankness. Many a family has been wrecked because the wife has not been honestly dealt with by her husband in matters of money. She has been blindly and innocently extravagant. She did not know that her husband could not afford the luxuries she purchased. He ought to have told her. He was a coward not to. He owed it to her to do her the honor of assuming that she would do what was right, and control her expenses to proportions within his income. Possibly more domestic troubles grow out of the lack of the fullest confidences in those matters where both are equally interested, than from any other cause. "I keep nothing from my wife," is the invariable explanation of the beautiful marital felicity which charms all who are happy enough to behold it.

Every wife has the same right to expect absolute loyalty and fidelity from her husband as he has to expect them from her.

God and decent men know no double standard of morality. There is but one standard of morality for both sexes. No man dare demand of woman a moral standard of conduct by which he himself is not willing to be measured.

Happy the husband who never ceases to treat his wife like the sweetheart whom he married. When the loving word is only to be taken for granted without speaking it; when the kindly caress is withheld because it has become too common; when the encouraging thing is no longer done because it has grown irksome, then a loving heart is starved for lack of that upon which it lives. There will be no need of divorce court for the man who continues to tell his wife he loves her; who assures her that no one else in all the world is quite so beautiful to his eyes; who continues to think of her as one who loves flowers and loves best to receive them from him whom she loves most; who does not cease to present her with little personal gifts for her own private use and pleasure.

I have known an awkward husband to present his wife with a Christmas present of a new cook-stove, and then wonder why she did not see how much he loved her. One little flower for her own hair from the man who loved her would have warmed and fed her heart more than if he had spent thousands on articles for the common use of the whole household.

It is a husband's task not to lose the love of his wife when he becomes a father. It was said recently of a husband and wife that the wife's love for her husband had been transferred to the baby, and the husband's love had been transferred to the nurse. When a wife comes to love her children so much that she loves her husband less, there is a growing tragedy coming to the crisis in that home.

I close by saying that a man owes it to his wife to help her in her religious life. And yet how often he hinders her. He thinks he is generous when he asserts that he does not interfere with his wife in matters of religion. He lets her go to church!

Magnanimous man! But he never joins her in prayer. He never goes with her to church. He never strengthens her in her hours of trial. He leaves to her the religious nurture of his children. She often must seek to perform the heart-breaking task of explaining to her boy how it comes that her moral standard is so far removed from his father's practice. The father, by his example, undoes the best ethical teaching of the faithful mother. He jokingly says his religion is in his wife's name. He does not see the meanness and cowardice in the statement. The poor little wife must all alone struggle to maintain her Christian life, train properly the little ones, meet her religious obligations, and all the time never receive one word of encouragement, nor be helped by one act of his.

O, the sad pathos of it! A true woman, struggling to be loyal to her God and true to her own high ideals, and yet compelled to live with the man she loves and never have his sympathetic help in the matter that lies nearest her heart!

O you husbands who boast that you love your wives, and that you are "good providers," why will you not make your Christian wives happy in the way which they will prize above all others? Join them in their purpose to be Christians. Live prayerful lives. Help give religious training to your children. Join with her the Church of your choice. Let the Christ hallow and sanctify your domestic love and make eternal the holy bond that binds you. Take wife and all the children home to heaven with you.

Be a man. Cease to be a moral coward. Have the courage to do your duty. Bring a new joy into your home by welcoming the Christ. Your home will then become a foretaste of heaven!

A Man's Life

The devil says that "every man has his price." That is not true. Men, for honor's sake, for country, for home, for loved ones, for a principle, have died rather than pay the required price to live.

The statement is near enough true to illustrate the value every thoughtful person should put on his own life. For a man's life is his great gift from God. It is God's proffer of a great opportunity to be some one worth while, and to do something which may bless his fellow-men. However right or wrong we are in the matter, we instinctively feel that there has been a great loss when a young life ends abruptly. We feel that all the vast possibilities of that life have been nipped in the bud. But surely God may have other and larger fields for the development of a life than this one here of which we are a part. I some-

times fancy that the infant-dead will some day show us that they have far outstripped us both in the development of their own characters and the sort of service they have rendered.

And yet we rightly value this present time as our chance to make most out of life. Here and now we are to grow a soul which will in some small way be worthy of its Creator and Redeemer. In this present life we are given the great honor of so using our powers that they may contribute to the good and gladness of our fellows. It would be a great day if all who dwell on earth were suddenly to realize the value of life, both to one's self and others. If we all could clearly discern the value of such opportunities, how beauty and strength would grow in the world! But "opportunities do not come with values stamped on them." If they did we would not be so careless of them. Few appreciate the values of opportunities. The great mass of men merely exist. They are living so low down and near to the hard struggle for

mere existence, that they have little or no thought for the higher and finer things of life. The "bread-and-butter battle" is so fierce that they have left little time or energy for anything else. The darkest tragedy in the world is the necessity which drags souls down to the low plane of mere bodily existence in which there is no thought given to the clamorous demands of the higher life; or, worse still, so deadened and saddened by the sordid life of merely fleshly pursuits that all the higher calls of the spirit are wholly silenced.

With the vast multitude, their lives have no program. A noble life is like a noble building. It needs an architect. Any man with meager equipment can construct a sty. You need an architect to build a temple. Each of us is left to be the architect of his own life, the builder of his own temple. So many of us are so occupied with the commonplaces, that there need be no wonder that so many of us build sties instead of temples.

We are so situated in the world that

much of our life must be given over to the needs of the body. Climate makes heavy demands for clothing and shelter. Hunger and thirst call loudly for satisfaction. We all are shocked whenever we pause and recall how much of our day has been spent wholly upon our mere bodies. Our tasks involve only the interests of our physical life. We live almost entirely for the gratification of our five physical senses. We yield ourselves to the urgent claims upon us in order that we may simply keep our souls inside our bodies.

We go into the unconsciousness of sleep for eight hours daily in order that we may be refreshed to give the remaining hours of the day to the pursuit of our physical needs. We need to bring ourselves up squarely before the higher demands of our mental and spiritual natures. We must insist that our minds shall have a chance. We must take time from daily tasks that afford us a living, and give it to the things that make a life.

Every earnest man will find time for

the cultivation of his mind. In these days of the printing-press, with its inexpensive output of paper, magazine, and book, we must create a hunger for knowledge, if we do not already have it, and satisfy it, if we know its cravings, in order that we may live on a plane above the mere existence of the brute.

We should know that the physical senses are only highways along which should be carried those sensations which contribute to the higher delights of the mind and heart.

Just as surely as water will not slake the thirst of the mind for knowledge, so will not the intellectual victories meet the aspirations of the spirit. The broad life of every earnest man must have in its program some provision for the soul. My own heart has grown sad at the sight of a great multitude of men intensely interested in rates and per cents which affected their business, and yet who were wholly indifferent to the finer feats of the mind and the limitless reaches of the spirit. A man's

life may be full of the commonplace, and yet he must not conclude that it is therefore incapable of genuine greatness or usefulness. The common tasks are necessary, and hence are honorable. Nothing that needs to be done is necessarily mean. Everything hinges on the spirit in which it is done. The noblest of characters may be produced by the faithful performance of the common tasks of life. Great men are not great because they have done some one great thing; but because they have been faithful in many little things. Men of known greatness have simply had the occasion for displaying their greatness. The occasion did not make them great. They were great without the occasion. The mother of one of our modern heroes is reported to have said when the world applauded the great deed of her son: "I am not surprised. It was just like him." There are many others just as great as any whose names are on the scroll of fame, who are wholly unknown, unhonored, and unsung. The world may never hear of

their worth. God knows them. He is rich in great lives; although the conspicuously great are so few. God has always had a great man for a great place at a great hour. The occasion only brings them to notice. Great men are now living ready to emerge above the common level of human society when God calls for them. The level of humanity has vastly lifted since Moses' day, and yet if God deeds a man to rise above the level of our modern humanity, he will be found to stand up as tall as did Moses above his fellows.

The chief thing in life is to be great rather than to appear great. Far better be fitted for a noble place, though you never may be called to fill it, than to have a high place for which you have no fitness. I am insisting that you must not think meanly of your life because it is obscure. Your ancestry may not have had its deeds recorded in the annals of history. You may have been reared amid homely surroundings. Your work may be such as to possess little to mark it apart from the

work of others. When your work is done, it may look like any other stone placed in the wall or foundation. And yet if it be falsely laid it may doom the whole fabric to speedy ruin.

The splendor of the carved spire and gilded finial, which loom so high and beautiful above the building, will fall in crashing ruin if the stones in the wall or foundation shall be weak and crumble.

These human standards are very temporary. This world's honors are very uncertain and often very unfairly awarded. This old world has crowned some strange cattle. Think of Charles I and Leo X, and thank God you have the honor of being respected as a decent man. Think of Catherine of Russia, and again thank God that you are a human woman. The value to the tree is the vast unnumbered leafage which insure growth, beauty, and health to it. One topmost leaf may catch some splendor of color, but the real value of the tree is not in it.

The value of the army is in the great

mass of its soldiers, who carry guns that can be fired. There is value in the officer, with his plan and his plumes, and his swinging sword, but the battle is fought and won by the obscure privates, who, when dead and buried, may have only a number on their headstones.

God knows the value of the obscure and He keeps a record, and He notes the sparrow's fall, and will see to it that in the final and eternal awarding no worthy soul shall be obscure. The great of earth fall to the dead level of all who are mortal. The great of heaven will rise to deserved distinction, regardless of their earthly standing.

Think not merely of your life because you are not learned in the schools. Do not wear forever an apologetic look because you are not college-bred. Boast not that you are successful without a college training. That is a bumptiousness which makes you look pitiful, even though you are rich and are proud of your ignorance. But if you find yourself now lacking a college training, whatever may have been the cause of your

deprivation, acknowledge that it is loss and deprivation, yet do not discount yourself and write yourself down as mean and unworthy. It may be that even yet you may secure the equivalent of a college education. Improve your spare moments, and you will be surprised what heights of ignorance you may surmount, and to what delights of knowledge and increased usefulness you may attain.

Think not meanly of yourself because you are not rich. All can not be and all do not care to be. Many have not time to be. They are engaged in bigger business. You may belong to such as have no money-making faculty; just as you may belong to the company who can not compose a symphony, write a poem, carve a statue, or paint a picture. God gives various talents to His children. Do not show your evil spirit by despising an art of which you are ignorant. Do not display an envious and little soul by attempting to pour contempt upon riches. You, too, might be rich if you only knew how.

But this is my warning. Do not think meanly of yourself because you are poor. I have known men and women who proudly held up their heads and moved with grace among their fellow-men when they were rich enough to live sumptuously and extravagantly. And then when some reverses of fortune swept away their money, they were unable to hold up their heads in company. They shunned church and society. They acted as if they really thought that all there was to them which was worth while was their money; as if their only claim to recognition was their ability to spend. Now that they are poor, they have lost their self-respect, and keep themselves away from former friends and circles.

Do not think that your claim to recognition is in the style of your garments or the place where you live. I know people who can not put two good English sentences together in conversation, who think they are quite distinguished, and yet who would consider themselves disgraced if

they appeared in a decent-looking hat or an unfashionable gown.

I call on all who hear me to help create in this land a true standard of worth. England's aristocracy of birth is not half so mean and foolish as America's aristocracy of money. In some quarters of America we have an aristocracy of brains, which is a better thing than either. But the best aristocracy is the aristocracy of character. True moral worth is the highest aristocracy. To it the humblest of us may belong. No accident of birth, no unfortunate surrounding can keep us from such nobility. Have self-respect. Remember whose child you are. God is your Father. Hold up your head. Let no man insult your dignity.

What are you doing with your life? Are you making the most of it? Have you as good a body as you ought to have? It may be you are slouchy and awkward and needlessly ugly. You may not give enough thought to your body. You dwell in it. It is your earthly home. Clean it up and

make it beautiful. What kind of a mind have you? Are you making the most of it?

Your life largely hinges on the character of your thinking. The man who knows has the advantage in life. Ignorance is the rock on which many a life is wrecked.

Your life might be given to some splendid service and compensation if you would give your evenings for the next four years to some course of study in night-school. Your life is worth it. Qualify, by intellectual training, for the best.

What are you doing for your spirit? Within it are the possibilities which make life finest. Have you opened the windows of your soul? Are you living only in the cellar of your life? Let your life be lived in the higher levels of your spirit. You are something more than an animal or an intellectual machine. Your life will take on true value when lived in the higher atmospheres where dwell the purest springs of human action.

Do not waste your life. There are so many temptations to do so. A thousand

voices call you into waste places which promise pleasures, but which are banefully barren. Live for the best. Give your life where it will do the most lasting good. Do not be satisfied with pumping wind into an organ with a handle, if you have the ability to sit at its keyboard and unloose the divine harmonies. Do not be satisfied with the mere making of a living —that is, keeping the soul in the body; but be ambitious to fit the soul for fairer habitation and loftier living. Dedicate your life to the highest. Give it to God. There is nothing this side of His heart big enough and worthy enough for you to squander your life on. He only is big enough to command the awful wealth of your life.

One day at sea our ship came up to a floating wreck, whose deck was being swept by a rolling sea, and the wheel was lashed. Not a man in sight. It had been abandoned by the men, or they had perished in the storm. Only a little black dog survived, and he was howling piteously.

A derelict in mid-ocean is a melancholy sight. But O, who can portray the tragic sadness, the immeasurable waste of a life that does not end in God, but drifts aimlessly and uselessly on the shoreless sea of a godless and hopeless eternity!

A Man's Religion

EVERYWHERE and always men have been asking what they could do to be saved. The multiplied religions reveal the varied ways in which men have sought an answer to that question. The one pathetic and tragic cry which goes up from the heart of every earnest and honest soul is, "What must I do to be saved?" For every man needs a religion. I say every man needs a religion. Thoughtless and foolish men say that women and children may need religion, but that strong men have no such need. Their own inner consciousness gives the lie to such a statement. For if anybody in this world of struggle needs religion, it is the men who are in the thickest of the fight and most exposed to the enemy.

Women and children can get along far better without religion than men. Only recall to your mind how many more men

than women are overthrown in the way. Our prisons are crowded with them. Few women are there. The churches are filled with women and the prisons with men—a most significant fact. If there were more men in church, there would be fewer men in jail. Women live more sheltered lives than men, and for that reason men need the divine help which God's grace affords. It is the man who thinks he is strong enough in his own strength who goes down before temptation. Will men never learn that no man is strong enough to fight a winning battle against the "world, the flesh, and the devil," unaided by a higher power? All history, past and present, proves it.

If men need religion so much in their daily life to enable them to overcome the evils which assail them, the very character of God requires that some provision must be made by God for such a need. A human need implies that God will furnish the supply. Just as lungs imply air, and fins imply water, just so the soul's hunger implies that God has made provision for its satisfaction.

A MAN'S RELIGION

There must be a religion for men. There must be a religion which just fits into the needs of men. What kind of a religion does a strong, virile, tempted, and sinning man need? The Philippian jailer wanted a religion which would save him; and that is just the kind of religion every other man needs. He does not want a religion for mere ornament or pastime. He wants something which can grip his soul and save him.

Now, what do we mean when we say a man wants to be saved? What does salvation mean? The quick and easy answer is: To be saved means being saved from losing the soul in hell forever; to be saved means going to heaven. Yes, it ought to do that much; but it involves something more immediate and practical here and now. Too long has salvation been regarded as a sort of "fire insurance." Men have looked forward to a future salvation from a future punishment. Recently I heard a man try to tell a funny story which involved the notion that Christianity was

good for the next world, but that Freemasonry was a better thing for this world. He holds the old notion that religion is only needed when one comes to die. He libeled both Christianity and Freemasonry. He misconceived the functions of both.

Salvation does not involve the future happiness of the soul, saving it from all the direful consequences of a sinful life. But it means far more than that. It must mean the saving of every part of a man from every evil thing, both for time and eternity. Religion is fully as much for this world as for the next. To be saved means to be saved here and now.

For a religion to be a man's religion, it must have certain characteristics. I shall attempt to name them, and I want you men to follow me closely and note just at what point you feel we must part company. Mark the places where you differ from me. Let us see how long we can keep together in agreement.

First, a man's religion must honor the body. The human body is the crowning

cap-sheaf of God's creation and the temple of the Holy Ghost. Every true man must see that true religion will not pour contempt on the temple where a soul dwells. The degradation of the human body, as seen in the practices of heathen fakirs, will never appeal to intelligent men. Today you can not make a man believe that sin lies in the flesh, and that to get rid of the sin you must punish the flesh. A man's religion must honor the human body and prohibit all things which will diminish its efficiency, destroy its beauty, or lessen its power to afford pleasure to its occupant.

A man's religion must satisfy the demands of the intellect. Any religion that puts an extinguisher on the intellect will be repudiated by the modern man. Those faiths which have come down from past ages, which once commanded the belief of men, and which will not stand the test of modern science, and which do not harmonize with well-known facts in present-day history, are doomed. The Oriental

religions are anachronisms and hence impossibilities, incapable of belief by men who think and know. In the German language there is a word, untranslatable into English, which literally means "a collier's faith." By that is meant a sort of religion or belief which only an illiterate and untaught man can accept. Such a religion will not meet the needs of thinking men to-day.

A man's religion will possess those qualities which, while they may not be wholly comprehended, will command the respect of the intellect. Standing in the presence of such a religion men must look up, even if in looking up they discover it to be so lofty and vast that it appears to be without a summit; and, looking to right and left, it appears to be without a horizon. A man's religion will have fiber and grip in it which will stagger and command the strongest minds.

A man's religion must meet the requirements of his spiritual nature. He knows he is under the condemnation of the

divine law, for he has violated it. His religion must provide a pardon. He knows that sin has polluted his nature, and that he is dripping with iniquity. He needs no man to tell him that he is morally unclean. His religion must somehow make it possible for him to become cleansed from his moral impurity.

He has a deep-seated sense of his divine origin. He feels within that which hungers for the fellowship of the loftiest and best. He has an instinct for God. His religion must provide for divine communion. It must bring him into vital touch with God. Man in his finest moods is dissatisfied unless God comes to him. A man feels within him a longing for immortality. No man desires annihilation. He hates death. He would live forever. He believes he will, because he has an indwelling instinct that he can not die. He will not believe that any grave-digger can ever catch him. It may catch his body, but not him.

This universal instinct of immortality —this inexplicable longing for immortality

—is the prophecy of eternal life. Just as God made the wings of the eagle for sweeping the air in the lofty skies, just so has God made the soul for the larger and ampler regions beyond. As the eagle spreads his weak and untried wings, instinctively knowing there are far-stretching, airy spaces beyond the crag where the nest lies sheltered, so the soul of man feels within him that he is doomed to live in larger and fairer worlds than this. Better than all philosophical and scientific argument for the immortality of the soul is the psychological argument—the soul's own sense of its eternity. A man's religion must thus recognize this requirement of the soul, and provide a home adequate and ample for the soul's vast needs. Men must cast their "sprigs of acacia" into the open grave and express their belief in the resurrection of the body and immortality of the soul.

A man's religion must afford a large fellowship with men of all creeds and climes. There once was a time when men

could let themselves think that their narrow creed encompassed only those who were saved out of the universal human wreck. Even to-day some belated folk think that only those who speak their shibboleths are going to heaven. Small souls, who put the whole emphasis upon some minor matter of "mint, anise, and cummin," think that unless men accept their viewpoint, they are doomed. But men, broad-minded men, put the emphasis on the vital and fundamental things. I can name on the fingers of one hand the great elemental doctrines of the Christian faith in which all Christians, of every faith and clime, believe, and which alone really mark the faith of Jesus Christ. A man's religion can not be a narrow, sectarian creed. Every broad-gauged man must have a religion which will enable him to say with Tennyson:

"And yet, though all the world forsake,
  And fortune clip my wings,
I will not cramp my heart and take
  Half views of men and things."

A man's religion must be pre-eminently practical and ethical. A mere other-worldliness spirit will not satisfy. His religion must give promise of eternal satisfaction, and he must have a hope that laughs at death and the grave; but his religion must bring to him something immediate and practical. Once men thought it was their duty to flee away from the world and save their souls. Now men know that they can not save their own souls unless they strive to save the world too. That was a most selfish and uncharitable religion which prompted Pilgrim to leave his family and friends and flee alone to the distant city where he might find life. To be sure, Bunyan was picturing in "Pilgrim's Progress" the struggle of a soul away from his own sin and sinful surroundings, and was in no sense attempting to show the attitude Christianity should take toward an ungodly world. The modern Pilgrim ought to be so represented that it will appear that he is as much interested in the welfare of others as he is in his own. To be sure,

religion is a very personal matter, and salvation must begin in each man's own life, but it will not end there. He first must have his own blind eyes opened, for the blind can not lead the blind. But when once he is saved, he realizes that he is only saved in order that he may save. Religion is a social matter. It is also intensely individualistic, for each must for himself get in right relation to God. It is tremendously social, and must reach out to uplift and exalt all the relations of life. Christian socialism is a matter upon which men differ, and for which you will get as many definitions as there will be men of whom you make the inquiry. But social Christianity is another and more vital and more easily to be understood matter. "No man liveth to himself." Hence a man's religion will have in it those elements which adapt it to the needs of the present-day world. It will make a man a better man in all his human relations. It will make him a better father, husband, brother, citizen. One having the old exploded

notion that preaching the gospel means only telling men to get to heaven, will find fault with the man who puts emphasis on the importance of living right here and now among his fellow-men. A religion which will not have some moral effect on a man's voting is useless. A religion which will not make a man pay his honest debts is a mockery. A religion which does not make a man more lovable in his own home and win his own children to accept their father's faith is to be rejected. A religion which makes a man censorious and a judge of his fellow-men who, in their efforts to do good, may not adopt his plans, may have come out of hell, but never out of heaven. A religion which fails to teach a man his civic duty to his town and state and nation will never become a man's religion.

A man's religion must be usable for "the life that now is," as well as for that which is to come. A man's religion will make him live soberly, righteously, and godly in this present world. Any other

kind of religion may do for anæmic old men who never did a man's work in the world, but will not grip a virile man who responds to the appeal for present-day, practical need. The practical and ethical features of a man's religion will appear in the fruit of good deeds. No mere theological creed, with its logical symbols of faith which seem to be guaranteed by certain obscure utterances of an apostle, whose sayings even his apostolic brothers admitted were somewhat hard to be understood, can satisfy the practical man of to-day. I know a man with a perfect creed and a bad life. If his religion had the smallpox, his conduct would never catch the disease. He thinks he is "spiritually-minded." Everybody knows he is carnally conducted. He does not get drunk, but he is full of envy. He does not steal, but he is censorious and critical of his fellow-men. His sins are not those which reveal themselves through the flesh, but rather through his little narrow and mean soul. He prays, but never gives. He can weep over described sorrow and

need, but no one ever knew him to go out and relieve it. You can stop his ecstacy with an appeal for help. He can never shout in the sight of a contribution plate.

A man's religion requires him to be as good in his deeds as in his creed. It will ever keep before his vision the awful picture Jesus disclosed when He parted the veil one day just for a moment and let us see the set throne of the judgment, and on what principles rewards and punishment are meted out for eternity.

A man's religion will have in it a regard for the needs of his brethren who live near at hand. No writing of a check can alone meet the need of personal help tendered the one who asks food and raiment. No substitute can be sent with the cup of cold water, nor make a visit to the lonely and criminal. Such deeds can only be done by each man for himself. A man's religion will have no place in it for proxy voting, proxy giving, proxy visiting, proxy praying. It will require each man to give himself. Only when a man loses his own life can he save it.

A MAN'S RELIGION

Whatever may have been the requirements of a man's religion in the past, today nothing less than the plain religion of Jesus Christ will suffice for men. His words must be stripped of all artificial interpretations and explanations, and taken for their face value. His precepts alone are to be regarded as the rule of our conduct. All "traditions of the elders" must be cast aside as unauthoritative. His simple sacraments must be restored in all their plain and easily-understood symbolism. All the accumulated tinsel and millinery must be torn off that we may by faith see in the simple elements the passion and love of our Lord for men. The religion of Jesus must be the religion of a man.

Read your New Testament. Read the four Gospels, and read them in the light thrown on them by the epistles of the men who were Christ's intimate companions, and you will find that Christ's religion is a man's religion, because it knows the human body, satisfies the demands of the intellect, meets the requirements of the

spiritual nature, affords a large fellowship with men of all creeds and claims, and is pre-eminently practical and ethical, fitted to the life which men are now living and fruitful in good deeds.

I take this religion to be mine. I feel so assured that it is the true religion, that I dare stand at the bar of the last judgment and, in the presence of the assembled universe, give as my apology for having received it, and staking my soul's salvation upon it, the very reasons I have just given to you. It saves and satisfies me. I recommend and offer it to you!

A Man's Eternity

JESUS CHRIST boldly asserted that He gives to men eternal life. He brought life and immortality. Eternal life is the gift of God. The whole teaching of Scripture points to the immortality of the human soul. We are not taught that all men shall enter into eternal life. Some shall enter into eternal death, whatever that may mean. Jesus said: "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." He said in His prayer to the Father: "This is eternal life, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

Paul says: "The wages of sin is death; but the gift of God is eternal life through

Jesus Christ our Lord." Jesus describes the scene at the final judgment, in which He reports the Judge as saying: "These shall go away into everlasting punishment, but the righteous into life eternal."

Beyond what is recorded in Scripture, we may not now know just what is implied either in "eternal death," or "eternal life." The good and bad are both immortal. We can not die. We are bound for eternity. In that future state are the good and bad, as they are found also here in this present life. Just as we choose here and now to be good or bad, so will it be there. We choose our future as we choose our present. We decide now what our present character shall be. There is no evidence in nature, reason, or the Bible that leads us to conclude that they who are bad here from choice will be good there, nor that they who are good here will be bad there. The same law runs right on up out of time into eternity. We ourselves fix our eternity. We may choose eternal death. We may choose eternal life. We are plainly taught

that eternal life is the gift of God through Jesus Christ. "He that hath the Son hath everlasting life." If we would possess eternal life we must possess Jesus Christ. The character of our eternity hinges upon our relation to Jesus Christ. That is the plain teaching of the New Testament. The good and bad alike are not annihilated at death. The body disintegrates like any other physical thing; but the soul lives on. Doctor Thompson, in "Brain and Personality," has scientifically demonstrated that the mind can act, and does, independently of the brain. When that is proved, you have proved the separate existence of the mind from the body, and you have demonstrated the immortality of the soul.

To one standing on the shore and watching a ship going out to sea, it appears at last that the ship is going down below the sky-line. Finally he says, "She is gone." But another watcher, seeing the ship coming up above the sky-line, says, "She is coming." It is like that with the dead. We watch the dying, and at last cry, "He

is gone." Over on the other side they see him rise from his dead body, and they cry, "He is come!"

Every man has an eternity. He may decide what kind. God has created men whose very worth proves their eternity. Try and think for a moment what God has done for man. He has not only given him the most perfect of physical bodies in which to live, but contemplate what provision God has made for that body.

We are just beginning to discover some of the riches God has laid up in this world for the uses of our physical bodies. We are appalled at the resources of nature. These all but infinite treasures have been stored up here for our use. We are told that all things here are made for man. When we begin to realize this world and, indeed, the visible universe about and above us, as a school in which our minds may be instructed we are even more astonished at the vast intellectual resources God has provided for our intellectual growth. We are discovering that the book of nature is only the phys-

ical incarnation of the Divine mind, which we are to read and understand. Our minds grow big like God's as we read His thoughts after Him as He has crystallized them in snowflakes or blazed them in stars.

When we come within the realm of our affectional and spiritual nature, we see even more clearly what estimate God puts upon man's worth. For here we see the price He pays for the redemption of a soul that is lost in sin. The great heart of God yearns over fallen humanity. He broods over His sinful children. He gives Himself to die for them. The unspeakable gift of His Son proclaims the unmeasurable love of God for man. The tremendous tragedy of Calvary reveals the estimate God puts on a human soul. When any serious mind contemplates what values have been expended on humanity, he can not fail to be horrified when it is suggested that all has been spent on a being that lives but for a brief period, and then vanishes into nothingness, like a candle flame blown out. I would dare charge God with outrageous

waste if He has spent all this on mere mortality. I am convinced that not only does man's great worth prove his immortality and his capacity for eternal life, but the universal human instinct for immortality proves that he will live forever.

So all wise men will provide for eternity. What would you think of a man who knew he must some day take a long journey into some far-away country, and would never come back; who knows he is to leave everything behind him; who knows he must fit himself for the new country of which he is to become a citizen? He is sure he must take that journey, but he is not sure when he must begin it. It may be to-day he must drop all and start. Any moment the most important things of his life may be dropped forever. His business is to be arranged. His friends must be seen. Important letters must be written. His ticket must be bought. His home in the new land must be chosen. Yet he has not yet done one thing to get ready.

The most difficult task of the materialist

is to account for the universal belief in the soul's immortality. Without any possibility of collusion, with no opportunity for comparison of opinions, peoples widely separated by time and distance have agreed in their belief that the soul lives after the body dies. Not only the favored few who were especially gifted in mind and heart, but the universal many who have lived on the low mental levels have clung to the belief that they would live again. All feel what Victor Hugo expressed: "When I go down to the grave I can say that I have finished my day's work, but I can not say I have finished my life. My day's work will begin the next morning. The tomb is not a blind alley. It is a thoroughfare. It closes in the twilight to open in the dawn. The thirst for the infinite proves infinity."

All humanity everywhere feels the pull and tug of eternity. A drowning man throws up his hands to grasp something above him. It is thus with our souls. We reach up to grasp eternity. We feel the instability of this life. We reach after the

eternal. The very tug of the eternal upon our souls proves that somewhere there is an eternal world which is calling us. In 1845 Leverrier noted marked disturbances in the movements of the planet Uranus. He could only account for them on the theory that somewhere there was a vaster planet in the solar system whose presence alone could account for the disturbances. He calculated that if his theory were correct, then at a given time in a given place a great telescope, if pointed in the right direction, would disclose the presence of such a planet. He communicated with an astronomer in Berlin, and told him when and where to look. The astronomer pointed his telescope as directed, and there, far away in the outer depths, he saw for the first time the blazing planet of Neptune. So it seems that we may guess that heaven lies off there somewhere, though our eyes may not now behold it, except through the telescope of faith, pulling and tugging at our hearts. Like a boy flying his kite at night, may not see the kite, but knows by

the pull on the string that the kite is still above him, so may we know by the pull, that heaven and eternity are there, though yet out of sight.

If a man were going only to New York to-morrow night, he would engage his berth in the sleeper; yet he may have not even given one serious thought about that long journey on which he may start to-day and never return. Can you imagine a man so great a fool?

Yet you may be that man or woman. You may die before morning, and yet you are wholly unprepared. You are spending all your time on things which are not essential to your eternal prosperity. The things you think most of now will be as valueless to you as last year's birds' nests one second after your soul is launched into eternity.

You may have spent all your life getting some fine mansion ready for your old age, and before you set foot in it may be called into an eternity for which you have made no preparation, and may have

to spend the unending eons in a starless, hopeless, and Godless night.

What would you think of a messenger who was carrying a jewel in a casket to a king, and who gave so much thought to the casket that he carelessly dropped the jewel and had only an empty casket to show for all his pains? Are you not in danger of a like folly? Are you giving more thought to the casket of your body than to the jewel of your soul? What shall it profit you if you gain the whole world and lose your own soul?

When your body falls in death, your soul survives. What are you doing for it? God recognizes its value, and has paid the greatest possible price for its salvation. He has gone to His limit for your soul. How far have you gone? He has opened the way for your eternal salvation. Will you accept the proffer? He has given you Christ. Will you take Him, and, with Him, receive eternal life?

Jesus said, "I go to prepare a place for you, that where I am ye may be also."

Heaven is there. It may be had for the asking. The place is there for you, already prepared. Will you occupy it? What can I say to prove the folly of the man who has a fortune within his reach and will not grasp it? How may I show the insanity of the man who can have heaven for the asking, and yet who prefers, by neglecting or refusing, to make his bed in hell?

When I was living in Ohio a few years ago, there occurred a peculiar incident at West Farmington, Ohio. The Commencement exercises of the high school and a funeral were held in the same church the same afternoon, the funeral at 1 o'clock, and the graduating exercises at 2.30 o'clock. The class had decorated the church previous to the arrival of the funeral party, so that the Commencement exercises could begin immediately following the funeral services. The class motto was suspended above the chancel, and not covered up for the funeral. Upon the arrival of the casket, it was placed directly under the motto, "Launched, but Whither Bound?" The effect was

startling. It is so with every soul at death. It is launched, but whither is it bound? You, too, some day will start on that long journey. Where will you spend eternity?

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